A SILVER WATCH-BELL.

The Sound whereof is able (*by the Grace of God*) *to winne the* most profane worldling, and careleſſe liuer (*if there be but the leaſt ſparke of Grace* remayning in him) to become a true *Chriſtian indeed; that in the* end he may obtaine euer-laſting Salvation.

Whereunto is adioyned a Treatiſe of the holy *Sacrament of the Lords* SVPPER, in part augmented.

By THOMAS TYMME.

The Fourteenth Impreſſion.

LONDON,
Printed for *Clement Knight*, dwelling in Paules Church-yard, at the ſigne of the Holy Lambe. 1621.

TO THE RIGHT Honorable, Sir *Edward Coke* Lord Chiefe Iuſtice of ENGLAND, and one of his Maieſties moſt Honourable Priuy Counſell, *Thomas Tymme* wiſheth encreaſe of Honor heere, and in the world to come true Felicity in Chriſt Ieſus.

TRue *Religion*, (my honourable good Lord) is effected by that diuine and eternall *wiſedome*, whereby the *Contemplatiue* vertue of man is lifted vp to the happy knowledge of the *Maieſty* of God; of all other the greateſt vertue, and wherein reſteth the chiefeſt contentment in this life. For, if there be a *Paradiſe* in this life, it is in one of theſe two;

either in religious *Meditation*, or else in holy *Studies*, and godly *Speculation*: becauſe whatſoeuer is not in one of theſe two, is full of griefe, vexation, bitternes, fearefulnes, care and ſorrow.

Plutarch ſaith, that a City will ſooner ſtand without a foundation, then ciuill Policy can bee framed and eſtabliſhed without *Religion*; and the preſeruation thereof, when it is once receyued: in regard that diuine *Iuſtice*, and humane *Policy* haue ſo great affinity, that the one cannot ſtand without the other.

Androcius reporteth, that there is vnſpeakable familiarity betweeen the *Oliue* and the *Myrtle* trees. The branches and ſproutes of the *Myrtle*, doe friendly imbrace the boughes of the *Oliue*: & both their rootes will ioyne together in one. Such ought to be the ſympathy of *Religion* and *Policie*.

Religion, is the foundation of all well gouerned Common-weales; of the execution of *Lawes*; of the obedience of ſubiects; of yeelding feare and reuerence to

Prin-

Princes and Magiſtrates; of mutuall loue among men; and of *Iuſtice* towards others. Contrariwiſe, the contempt of *Religion* bringeth vpon men execrable *Ignorance*, confuſion, diſorder, diſſention, ſeditions, a decay of vertue, the increaſe of vice; ſowing *Rockes*, & weeding *Endiue*, ſhearing *ſheepe*, and ſhrining *Foxes*. *Policy* without *Religion*, is like the *Almond* Tree, which being ſolitary, beareth no fruit; but ioyned with a plant of good nature & quality, proueth very fruitfull.

I write not theſe things to teach your Lordſhip, as a *Nouyce* in *Religion* (whom the world knoweth to haue beene trayned vp from your tender yeares therein, and to haue ſhewed your ſelfe hitherto accordingly a zealous Profeſſor of the ſame) but rather to let you feele my purpoſe in publiſhing this Treatiſe: which is, to enforme men generally in the way of Religion and godlines.

It hath beene already xiij. times Printed; containing in it matter of greater conſequence, then *Plato* his Common-

wealth, or *Aristotles Summum Bonum*, or *Tullius Oratour*, or *Moores Vtopia*; for that it comprehendeth not onely an *Idea* of good life, but also a platforme of good works, which leadeth the way to true and sempiternall felicity.

But least in kissing my owne hands, I might seeme to doat with *Narcissus*, fall ling in loue with my owne shadow: and by transcending the due proportion o nourishment, should turne all into i humour; I referre the goodnesse of th matter to your Lordships learned iudge ment, and sublimed wisedomes relish.

And because it is once more by th last Edition to passe the hands of men, a currant by the stampe; not hauing bee without a liuing Honourable Patron t now: I most humbly craue of you Lordship, that your honourable nam may bee as a *Foster-Father* to this m wandring *Orphant*; who, being a princ pall Pillar of this church and commo wealth (adorned by God, outwardly wi honour in your person, and inward wi

with many rich Graces) ſhall greatly
duance the ſame

Thus preſuming on your Lordſhips
wonted courteſie ſhewed towards me,
nd crauing pardon for this my bolde
enterpriſe, I right humbly take my
eaue: reſoluing euer to be

at your Lordſhips Honourable

pleaſure and commaund,

THOMAS TYMME.

TO all weake Christians

that haue a desire to bee saued.

IT *is a necessary rule in policie* (*dearely beloued in our Lord and Sauiour Iesus Christ*) *that those Cities should bee guarded round, which are besieged round: and it was* CAMBYSES *counsell also, that Citizens which would keepe their Cities in safety, and flourishing estate, would euer bee watchfull, as if the enemies were approaching. As this is good policy for Cities or garison townes: so also Christ Iesus in the Gospell, knowing that his Church should haue many enemies, and foreseeing the danger that might come vnto it by security, commendeth and commandeth watchfulnes to his Disciples and Seruants: for security hath euer greatly endamaged the Church of God.*

Se-

Security made Bethel, Bethaven: *the sweet valley, a valley of salt:* Sion, *a den for Foxes: and* Hierusalem, Hierusalem: *that is, a most homely and vnpleasant place. And who seeth not; that the great number of men at this day, are so lulled asleepe in the chaire of security, by the loue of the world, by the sinnefull delights of the flesh, by the subtle suggestions of Satan (which they suspect not) that they can as hardlie bee awaked, as* Endymion *from his endlesse sleepe? In the one eare, Security sounding,* it is not yet time to repent: *in the other eare, Presumption singing,* It will be time still. *And thus with the Dolphin they swimme in delights, when Destruction is neerest: till at last, Desperation, the handmaid of Security playeth her part, sheweth them the houre-glasse, and wofully telleth them,* The time is past, it is too late now to repent: *O wofull saying! The consideration hereof moued me* (Christian READER) *according to my simple art & skill, to frame this Booke, as a* WATCH BELL, *to sound in the eares of all men, not*

strok

troke alone, but twelue, in twelue ſeuerall hapters: which may ſerue as the Wheeles of a WATCH-BELL, to enforce it to eeld forth the more ſhrill ſound; thereby o awake the moſt drowſie-hearted ſinners rom their ſecuritie and careleſſe liuing, to nter into conſideration how their caſe ſtandeth with God: and finding themſelues, by their fore-paſſed wicked life, not worthy of the leaſt of Gods mercies, they may reforme their liues, and ſeeke ſpeedily o be reconciled vnto our Lord and Sauiour Ieſus Chriſt.

And I doe heartily wiſh that this labour f mine, may bee vnto all thoſe which deire to bee Heires of the euerlaſting Kingome of Chriſt, ſo ſweet a recreation in ſoule, as were the twelue fountaines of ater in Elim, to the people of Iſrael, Numb. 33. and that it may yeeld a heaing plaiſter to euery wounded ſoule, no leſſe effectuall, then the leaues of the tree of life, which bare twelue ſeuerall fruits) to heale he Nations, Apoc. 22.

Reade it therefore diligently, and with

a ſingle heart; and I doubt not, but in th
end thou wilt finde that profit & benefit b
it, as ſome well diſpoſed haue done heret
fore: who haue voluntarily confeſſed, tha
it was the firſt meanes vnder God, tha
wrought their conuerſion, and haue bee
very importunate ſuters for reprinting th
ſame: wherein I haue done my beſt ende
uour; and commend the fruit and good ſu
ceſſe thereof vnto GOD. And therefo
to him I will euer pray, that it may mig
tily worke (by the aſſiſtance of his ho
ſpirit) the like effect in many; that
the number of his Church may
bee dayly increaſed.

AMEN.

A Briefe of the Contents *of this Booke.*

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that God hath afforded vs the benefit of t
Gospell these Threescore and two years
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ranny, & conspiracies of bloudy Traito
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With a Treatise how we ought to prep
our selues before wee come vnto the Lo
Table: and necessarie Prayers thereunto
ded.

A SILVER
WATCH-BELL.

CHAP. 1.
Of the ſhortneſſe, frailty, and miſeries of Mans life.

THis preſent Tranſitorie life, in the Scriptures is called a Pilgrimage, a Trauell, and a Way, becauſe it continually plyeth to an end. For as they which are caried in Coaches, or ſayle in Shippes, doe finiſh their voyage, though they ſtill ſit and ſléepe: euen ſo euery one of vs, albeit we be ſtill buſied about other matters, and perceiue not how the courſe of our life paſſeth away, (béeing ſomtime at reſt, ſometime idle, and ſomtime in ſport and dalliance) yet our life alway paſſeth, and wee in poaſting ſpéed haſten towards our end. Gen. 47. Sirac. 40. Pſalm. 1.

2 The wayfaring man trauelleth apace, and leaueth many things behind him. In his way hée séeth stately Towers and buildings; he beholdeth them a while, he admireth them, and so passeth from them: afterwards he séeth fields, medowes, flourishing pastures, and goodly vineyards. Upon these also hee looketh a while, hee wondreth at the sight, and so passeth by. Then hee méeteth with fruitfull Orchards, gréene Forrests, swéete Riuers with siluer streames, and behaueth himselfe as before. At the length he méeteth with desarts, hard wayes, rough & vnpleasant, foule, & ouer-growne with bryars and thornes; héere also he is inforced for a time to stay. He laboureth, sweateth, and is grieued; but when he hath gone a while, hee ouercometh these difficulties, & remembreth no more the former griefes.

3 Euen so it fareth with vs; One while wee meete with pleasant and delightfull things, another while with sorrowfull and grieuous crosses. But they all in a moment passe away.

4 In like manner, some one is cast into prison, the same is tormented, vexed and afflicted; he is now in the brambles a troublesome place, but hee shall quickly come forth again, and then he will forget al his misery.

5 Fur-

5 Furthermore, in high wayes and fot-paths, this commonly wee ſée, that where one hath ſet his foote, there ſome after another taketh his ſteppe, a third defaceth the print of his predeceſſors foot, and then another doth the like: Neither is there any one which long time holdeth his place. And is not mans life ſuch? Aſke (ſaith Baſill) thy fieldes and poſſeſſions, how many names they haue now changed? In former ages they were ſayd to be ſuch a mans, then his, afterward anothers: now they are ſaid to bee this mans, and in ſhort time to come they ſhall bee called I cannot tell whoſe poſſeſſions. And why ſo? becauſe mans life is a certaine way, wherein one ſucceedeth, and expelleth another.

6 Behold the ſeats of States and Potentates, of Emperours and Kings: how many in every age haue aſpired to thoſe dignities? And when they haue attained them, after long labours and trauells, in ſhort time they are compelled to giue place to their ſucceſſors, before they had well warmed their ſeat. Yeſterday one raigned, to day hée is dead, and another poſſeſſeth his throne: to morrow this man ſhall dye, and another ſhall ſit in his ſeat, none as yet could therein ſit faſt. They all play this part as

on a Stage; they aſcend, they ſit, they ſalute
they deſcend, and ſuddenly they are gone.

7 Therefore dearely beloued, mans life
is a way, and a ſeducing way to them which
forget themſelues that they are Pilgrimes
and Trauellers, and doe ſtand too much vp
on thoſe things which are occurrent in the
iourney, with long delay: for the night will
come, and it will come quickly, wherein no
man can walke: and theſe men ſhall not
come vnto that heauenly Hieruſalem, but
ſhall bee a pray for the wilde Beaſtes which
walk in the night, & for the infernal wolues.
For the which cauſe, our Sauiour Chriſt
cryeth in the Goſpell, Walke while ye haue
Iohn. 12. the light, leaſt the darkenes come vpon you.

8 There is nothing that doth ſo euidently
ſet before mens eyes the deceits of the world
and the vanity of thinges preſent, as doth
the due and diligent conſideration of the
certainty, ſhortnes, frailty, and other grie-
uances and calamities of mans life. For
all humane pride, and the whole glory and
abundance of the world (hauing mans life
for a ſtay and foundation) can certainely
longer endure, then the ſame life abideth.
So that riches, dignities, honors, offices
and ſuch like, which men héere in earth haue
a great regard of, doe many times forſake

an, hæ being yet aliue, and doe neuer con-
nue longer with him then vnto the graue:
or then, when the foundation fayleth, the
hole building must needs fall.

9 These clay Tabernacles (as Iob cal-
th them) doe faile dayly. The Prophet Da-
id therefore compareth our life to the fatte
of Lambes, which wasteth away in the roa-
ing: and to a new coate, which soone wax-
th old, and is eaten with moaths. Esay to
alle, and the floure of the field, which to
y flourisheth, and to morrow is cut downe
nd withered. Iob, to the burning of a Can-
e, which in the end annoyeth, and then eue-
man cryeth, put it out. What thing else
mans life but a Bubble, vp with the wa-
, and down with the winde? What then is
bee thought of humane pompe and glorie,
e which is more transitory and fraile, then
e it selfe?

10 This consideration, verily, hath ope-
d the eyes of many: and hath brought to
sse in them, that they begin to wonder at
e common blindnesse of men: the which
ect that it may worke in vs, let vs call to
inde a few things concerning the breuity
d miseries of Mans life. And to the end
r meditation may haue an order, and that
e may keepe the parts thereof in memory,

Witnesse the death of many thousands of late amongst vs and let our mercifull deliuerance, neuer, O neuer, be forgotten

Hubling themselues before the Lord in prayer.

it shall principally consist vpon the words of holy Iob, written in the beginning of the Fourtēnth Chapter of his booke; where he saith thus: Man that is borne of a woman, is of short continuance, and full of miseries; Hee shooteth forth as a flower, and is cut downe; hee vanisheth alsoas a shadow, and continueth not.

11 To the end wee might want nothing in this discription of humane calamities, it seemeth that his purpose was to begin with the very matter it selfe, of the which man was made. For he saith not, *Vir*, but *Homo*, that hee might expresse the baseneſſe of the matter, of the which this most proud creature was made. For hee is called *Homo*, *ab humo*, because hee was created and made of the earth. Neither was hee made of the best of the earth, but of the slime of the earth, (as the Scripture testifieth) beeing the most filthy and abiect part of the earth: among all bodies the most vile element. Among all the elements, the earth is the baseſt: among all the parts of the earth, none is more filthy and abiect then the slime. Wherefore man was made of that matter, then the which there is nothing more vile and base.

12 And whereas he saith, that hee was borne of a woman, hee hath in few words com-

comprahended many miseries of humane condition. For first of all, our very fashioning & originall is so impure and vncleane, that it is not for chaste eares to heare, but to be passed ouer in silence, as a thing most filthy and horible to be told. This one thing I say, Mans conception, is so foule, that our most mercifull Lord, taking vpon him all our sorrows and calamities for our redemption, wold in no wise beare this: & although hee vouchsafed to take vppon him our humane nature, and to suffer many reproches of his enemies, as to be mocked, blasphemed spet vpon, bound, whipped, and in the end most shamefully crucified: yet he thought it vnsæming his Maiestie, to bee conceiued in the wombe of the blessed virgin Mary, after the same sinfull manner that other men be.

13 Furthermore, after that man is once conceiued, doth he not indure great calamities in his Mothers wombe, as it were in a filthy and vncleane prison, where euery moment he is in peril of his life? At the last, he is borne naked, weake, ignorant, destitute of all helpe & counsell, not able to go, to speake, nor to helpe himselfe: all that he can do, is to cry, & that is to set forth his miseries: for he is borne to labour, a banished man from his country, the enemy of God, in possibility to

liue a few daies, and the same few daies full of misery, deuoyd of all quietnesse and rest.

14 Behold then the very beginnings from whence man hath his first originall: who notwithstanding thinketh himselfe to be borne to Pride, who mingleth and confoundeth all things, who ouerturneth, troubleth, and subdueth kingdomes, he turmoyleth the Seas, and thinketh not the whole World sufficient for him.

15 Iob saith further, that man is of short continuance. Behold another calamity of mans body. The building is scarce finished, but it is ready to totter and to fall: and sure it is, ere long to fall. Man is scarce entred into the World, when as hée is admonished to remember his departure out of the same againe. The dayes of man (saith the Prophet Dauid) are Threescore yéares and ten: and though some bee so strong, that they come to Fourescore yéares, yet is their strength then but labour & sorrow, &c. Therefore the sum of our yéares, whereunto all do not attaine, is Thréscore yéares & ten: the stronger bodies somtimes continue till fourscore. From which yéares, first of all, if we deduct those yéares which Infancy & Childhood spendeth: for all that time we liue not like men, neither are gouerned with Reason & Counsell,

Psal. 90.

but

are carried with a certaine violent mo-
Like vnto brute Beasts, which are de-
e of reason and vnderstanding: If also
take away that time which passeth a-
when we sléepe, (for sléeping, we liue not
ife of beasts when they wake, much lesse
nen) that time will rather séeme a li-
death, then a liuely life: If I say, wee
t all the time of Childhood & sleepe, that
ch remaineth will scarcely amount to 40
es. And of these 40 yeares, we haue not
momẽt of time in such wise in our pow-
hat we can assuredly say, that we shal not
herin. For whether we eate, drinke, or
e, whether we be in labour or in rest, we
lwayes in perils. Wherfore not with-
cause, our Sauior cryeth so often in the
pel, watch because ye know not the day, Mark. 13.
houre. The which is as much, as if
d more plainely said, because ye knowe
he houre, watch euery houre; & because
nowe not the day, watch euery day; and
use ye know not the moneth, and the
, watch therefore euery moneth & yeare.
And to make this matter more plaine
similitude; if thou shouldst be requested
feast, and being set at the Table, séest
e thée many & sundry sorts of meates,
end of thine secretly admonisheth thee,
that

that among so many dainty dishes, there one poysoned: what in this cause would thou doe? Which of them darest thou tou or tast of? wouldest thou not suspect thē a I thinke though thou wert extreamely hu gry, thou wouldest refraine from al, for fea of that one where the poyson is. It is ma manifest vnto thée already, that in one of t forty yéers, thy death lieth hidden from th & thou art vtterly ignorant which that yé shalbe: how then can it be, but that thou m suspect them all, and feare them all? O th we vnderstood the shortnesse of our life! Ho great profit and commodity should we th receiue by the meditation thereof?

17 The Peacock, a glorious fowle, wh he beholds that comely fan and circle wh he maketh of the beautifull feathers of h taile, he reioyceth, he ietteth, and behold euery part thereof: but when hee looketh his fæt, which he perceiueth to be black, a foule, he by & by with great misliking, b leth his top-gallant, and sæmeth to sorro In like manner, a great many know by e perience, that when they see themselues abound in riches and honors, they glory a are dæpely conceited of themselues, th praise their fortunes, and admire themselue they make plots, & appoynt much for the

selu

aes to perfoꝛme in many yeares to come: is yeare they say, we wil beare this office, d the nert yeare that: afterward we shall ue the rule of such a Pꝛouince: then wé il build a pallace in such a citie, whereunto e will adioyne such gardens of pleasure, & ch vineyards: and thus they make a very ge reckoning afoꝛe-hand, who if they did t once behold their fáce, if they did but inke vpon the shoꝛtnesse of their life, so ansitoꝛie and vnconstant, how some would ey let fal their pꝛoud feathers, foꝛsake their rogancy, and change their purpose, their inds, their liues, and their manners?

18 And this bꝛeuity and inconstancy of e, is appoynted vs befoꝛe wé bee boꝛne. oꝛ man is scarce conceiued, when as hee condemned to death: and when hee com-eth out of the wombe, hee commeth out pꝛison, not to bé fꝛée, but to vndergoe the olle. And wee doe tend and hasten, as it ere to death; some at one mylds end, some two, and some at thꝛée, & othersome when ey haue gone further. And thus it com-eth to passe, that some are taken out of is life soner, and some tarry lenger. ince then the case standeth thus, who can fficiently wonder at our madnesse? Foꝛ e are going, as it were to the gibbet, and wé

wee daunce, wée laugh, and reioyce in th
way, as if wee were secure from all manne
of euils. But wee are in this erroꝛ, becau
we know not the shoꝛtnesse of our life.

19 Héere then wee sée two wonderful an
monstrous things: one is, that man bein
scarcely boꝛne, dyeth; when as notwithstan
ding, he hath a foꝛme and shew of immoꝛta
litie: other thinges, how long they retain
their foꝛme, so long they remaine. A hou
falleth not, all the time that his foꝛme an
fashion lasteth. The bꝛute beast dyeth n
except fiꝛst hee foꝛgoe his life, which is h
foꝛme. But man hath a foꝛme which neu
is dissolued, (namely a mind, indued wi
reason) and yet he liueth a veꝛy shoꝛt time.

20 But yet there is another thing to b
sséne, far moꝛe monstrous in this creatu
that whereas hee is indued with reason a
counsell, and knoweth that this life is li
vnto a shadow, to a dꝛeame, to a tale that
told, to a watch in the night, to smoake,
chaffe which the wind scattereth, to a wat
Bubble, and such like fading things, a
that life to come shall neuer haue end: Y
yet neuertheless setteth this whole min
most carefully vpon this pꝛesent life, whi
is to day, and to moꝛrow is not: but of t
life which is euerlasting, hee doth not

mu

uch as thinke: If this be not a Monster, I now not what may be called monstrous.

21 Thus hauing seene the shortnesse and utability of mans life, let vs now also see e misery thereof. Man (saith holy Iob) be-g borne of a woman, is of short continu-nce, and full of miseries. Euery word hath great Emphasis: Hee is full of miserie, en from the sole of the foot to the crowne f the head; not onely the body, but the mind lso, so long as it is captiued in the prison f the body. Thus no place is left empty and ée from miseries.

22 Mans miseries are many and great: ere is no member, no sence, no one faculty man, so long as hée is héere vpon earth, hich suffereth not his hell. May, all the ements, all liuing creatures, all the De-ils, yea the Angels, and God himselfe al-bend themselues against man for sinne. o begin with the sence of féeling: with ow many kindes of Feuers, Impostumes, lcers, sores, & other diseases, is it afflicted: he volumes of Phisitians are full of disea-s, and remedies for the same; and yet for all his, there are dayly new diseases, and new emedies found out for them: and among he remedies themselues, it were to bs wi-ed, that there were one to bee found that were

were not more vehement to vexe the sic
then the disease it selfe. Long fasting, a
extreame hunger, is a bitter medicine. T
cutting of Veines, the incision of woun
and sores, the cutting off of Members, t
searing of flesh and sinewes, the pulling o
of téeth, are remedies for griefs and dise
ses: but yet such, that many had rather choo
to die, then to vse these and such like rem
dies. Furthermore immoderate heat, exce
ding cold, one while too much drought, an
ther while excesse of moysture, doth offen
and hurt the very sence of Feeling.

23 The sence of Tasting is most of a
troubled with hunger and thirst: and man
times medicines and meates that are bitter
sharpe, salt, and vnsauory, doe distemper it.

24 The sence of Smelling is compelle
to endure and suffer many times all manne
of stinkes, all vapors and fogges, and thing
of bad scent.

25 As touching the sence of Hearing
what ill tydings, how many cursed speak
ings and iniuries doth it heare, which lik
sharpe swords doe pierce the heart?

26 The sence of Séeing, how many thing
doth it behold which it would not? and how
many things doth it not sée, which it desireth

27 As for Thought, how many horrible

and

o fearefull things doth it imagine and
ne?

8 What shall we say of vnderstanding?
what an innumerable sort of errors is it
iect? So as it seemeth to bee like vnto a
le child, To whom a tedious & very hard
ot to be dissolued is deliuered, and he con-
deth what he can to vndoe it: & when the
ot beginneth in one part to be opened, hee
weth it and reioyceth, and seeth not that
knot in the other part is more fast shut:
in like manner, God hath made this ge-
rality of all things, and hath set the same
fore mans mind, to be considered, & saith,
eke & search out the reasons, and the cau-
of all these things if thou canst, when as
eed the truth of the thing is more secret
profound, then mans vnderstanding (being
ced in the prison of the body) can reach vn-
This is the cause that the Philosophers
worldly wise-men, haue fallen into so
ny & sundry sects, and dissentions about
ngs euen of least moment. And they doe
ontend among themselues, vntill false-
, hauing put on the habite and vizour of
th, deceiueth them all. Hereunto accor-
h the saying of the Preachér, chap. 3. God
h set the world in their heart. Or, God
h giuen them the world to dispute of,
yet

yet cannot man find out the worke that G
hath wrought from the beginning euen
the end. Be not curious therefore, sayth
rach. Chap. 3. vers. 24. in superfluous thin
for many things are shewed vnto the abo
the capacity of man. And yet we see, t
the most ignorant doe many times lamen
fend herein, rushing into those matt
whereof they haue no knowledge, and
thing belonging vnto them. They w
build Tabernacles with Peter, and lay p
formes for the Church, whereof they ha
no skill. Euery common person will be
Agrippa ouer Paul, and euery woman a B
nice, and euery meane person make a sho
Consistorie to controll a State, forgetti
the prouerbe, *Ne sutor vltra crepidam:* T
shoomaker is not to exceed his Pantofle.

29 But a greater misery as yet hold
our actiue and practising vnderstanding.
how many meanes, how many reasons a
waies doth it deuise to climbe vp higher, a
to grow in the opinion and estimation
Men: For the which cause, the Prophet
uid in his Psalmes saith, that our whole l
is like a Cop-web. For as the Spider is
cupied all his life time in weauing of C
webs, and draweth out of his owne bow
those threads wherewith hee knits his ne

to catch flyes : and oftentimes it commeth to passe, that when the Spider suspecteth no ill, a seruant that goes about to make cleane the house, sweepeth downe both the cob-web and the Spider, and throweth them together into the fire: Euen so, the greatest part of men consume their whole time, spend all their wit and strength, and labour most paynefully to haue their nets in a readinesse, with the which they may catch the flyes of honours and of riches. And when they glory in the multitude of flies, which they haue taken, and promise vnto themselues rest in time to come; behold Death (Gods handmaide) is present with the broome of diuers sicknesses and griefes, and sweepeth these men away to Hell Fire; they being fast asleepe in the Chaire of securtiy : and so the worke, together with the Worke-master, in a moment of time doe perish.

30 Neither is the man of meanest capacity, and of least vnderstanding, free from miseries. Who can number the suspitions, the hatreds, the iealousies, the enuies, the cares, the desires, vaine hopes, the griefes, and anguishes of mans minde: If hee doe euill, hee feareth the Iudge, banishment, whipping, reproaches, & torments. If he do well, he feareth euill tongues. Who is able

to expresse with what insatiable desires all men are inflamed? Insomuch, that no man liuing is contented with his estate: but wée are al like vnto sicke men, which turmoile & tosse, first from one side of the bed, and then to the other, and yet neuer finde rest.

31 After these things, behold and consider all ages. How weake is infancy? How ignorant is childhood? How light and inconstant is adolescency? How rash and confident be young men? How grieuous and irksome is old age? What is a young boy, but as a brute beast, hauing the forme and shape of a man? What is a flourishing yonker, but as an vntamed horse? What is an old man, but the receptacle of all maladies and sicknesses? And in all these ages, with how great a heape of miseries and necessities are wée ouerwhelmed? we must daily eate, drinke, & sléepe: we are daily compelled to serue many other necessities: and (which is much more miserable and vnhappy) wée must of necessity purchase vnto our selues these occupations with infinite labours and sweatings.

32 Now, who is not astonished, if he consider how all the creatures which compasse vs round about, doe bend their whole force, and fight against mankind? as if the things which haue béen already repeated, were not

suffi-

ufficient to fill the bosome of mans heart
with miseries. That same most cleare
brightnesse, which we call the Sun, which
is as a certaine generall Father to all li-
uing things, doth sometimes so scorch with
his beames, that all things are parched and
burnt vp with ths heate thereof: at another
time, he taketh his course so farre from vs,
hat all things die with cold.

33 The earth also which is the Mother
f vs all, how many men doth she swallow
p with her downe-fals, Gulfes, and qua-
ings?

34 And what doe the Seas? How many
oe they deuoure? Verily, they haue so ma-
y rocks, so many flats, and sands, so many
irtes, so many Charybdes, and so many pe-
llous places, that it is a most hard thing of
l other to escape the danger of shipwracke:
nd they which are most safe in the Ship,
ue but the thicknesse of a planke betweene
em and death.

35 What shall I say of our ayre? Is it
t many times corrupted? And doth it not
gender and gather cloudes, thicke mistes,
ilence, and sicknesses?

36 As for the brute beasts, they yéeld no
uerence to man their Prince: & not onely
e Lyons, Beares, Tygers, Dragons, and

other greater wilde beasts, but the very Flies also, Gnats, Fleas, and other of the most small sort of liuing creatures, do wonderfully, and very vehemently trouble, vexe, afflict, and disquiet man.

36 It were to be wished, that we had no worse enemies then the brute beasts, & that wee had no cause to stand in feare of men themselues: but these also are full of frauds, deceits, iniuries, euill practises: then the which, what can be more intolerable? And what meaneth so much Armour, Pikes, Bowes, Bils, Swords & Guns, with diuers other instruments of mans malice? Do not these destroy and consume moe men, then diseases & sicknesses? Histories report, that by one onely Iulius Cæsar, (which is said to haue béene a most courteous and gentle Emperour) there were slaine in seuerall battels eleuen hundred thousand men. And if man of mildnes & méeke spirit did this, what shall we looke for at the hands of most cruell men? neither lands nor seas, nor desert places, nor priuate houses, nor open stréets are safe from ambushments, conspiracies, treds, emulations, théeues and Pirats. And there not vexations innumerable, persecutions infinite, spoyling of fields, sacking Cities, preying vpon mens goods, fiering

houses

houſes, ympꝛiſonments, captiuities, gally-ſlaueries, denegations of Chriſtianity (by toꝛments inforced) beſide death it ſelfe, which men daily ſuffer at the hands of men: And this is that ciuile & ſociable creature, which is called humane; which is borne without clawes & hornes, in token of peace and loue, which he ought to embꝛace. Moꝛe-ouer, not onely enemies, but alſo friends, and the maintainers of peace and iuſtice, are fierce and cruell againſt men. O Man, the very ſtoꝛe-houſe of calamity! And yet thou canſt not be humbled, but art pꝛoud ſtill.

37 Neither haue we onely thoſe foꝛeſaid coꝛpoꝛall enemies, which wee may ſée and ſhun: but, which is moꝛe perillous, we haue alſo ghoſtly enemies, which ſée vs, and wée doe them. Foꝛ the Diuels which are moſt crafty, cruell, and moſt mighty in number and ſtrength, doe nothing, pꝛactiſe nothing, and thinke vpon nothing elſe, then how they may tempt, deceiue, hurt, & caſt men downe head-long into hell-fire.

38 The holy and bleſſed Angels alſo, doe many times fight againſt ſinfull men. Foꝛ who burnt Sodom and Gomorrah with the Inhabitants therof with fire and bꝛimſtone? The Angels. Who ſlew the foureſcoꝛe & fiue Thouſand Men in the hoaſt of Senacherib?

The Angels. Who afflicted the Egiptians with all those plagues mentioned in Exod? The Angels. Who assisted *Ioshua* against the Cananites & Iebusites? Gods Angels.

39 Not onely the Angels, but God himselfe also, sometime sheweth himselfe towards man, as towards an enemy: which caused holy *Iob* to say, Why dost thou hide away thy face, and takest me for thy enemy? What meaneth this, O Lord God, thou also which was wont to be my Father, and keeper, hast now bidden battell against me?

40 Moreouer, and beside all these things, there is yet a ciuile & internall war, which man hath within his owne bowels continually. For what man is he which féeleth not the strivings and contentions of his affections, will, sense, and reason? Insomuch that man himselfe doth afflict himselfe, and vnderstandeth it not, and is a greater enemy to himselfe, then any other can be. For, who doth greater harme to thée, then thou doest to thy selfe? Who more then thy selfe letteth thée, & turneth thée away from thy felicity?

41 Who then séeth not how truely it is said, Man that is borne of a woman, is of short continuance, and full of miseries? Who séeth not, that man is set in the very center of the Sphere, that miseries may fall vpon him

him from euery part: And as the white in a Butt, that the arrowes and dartes of all miseries may be directed vnto him.

42 But let vs see what followeth, Hee shooteth forth like a flower, & is cut downe. whereby he teacheth, that mans life is fraile and transitorie. A flower verily is a comely and beautifull thing; and yet for all that, it is nothing, because there is nothing found more fading and vanishing: euen so man, during the time of his Childhode and flourishing youth, seemeth to be of a wonderfull comelinesse; but his beauty is of small price, because it is more brittle then the glasse: seeing that man carrieth alwaies the cause of death in his Veines and Bowels.

43 Mans fading away, is such and so sodaine oftentimes, that there can bee no reason giuen of his death: for many haue gone to bed well in the euening, that in the morning are found dead in their beads: & many very sodainely haue dropped downe in the highwaies & streets, as they haue walked about their affaires. And this is no wonder, if we consider the substance of mans body: which being a building compact of greene clay, is easily ouerthrown with a smal puffe of wind.

44 And how I pray you, commeth it to passe, that clocks are so easily stopped from

their course: Is it not because they are made by Art and skill: skil with so many wheeles, that if one be stayed, all the rest be letted: If this befall Clockes, that haue wheeles of yron and steele, how much more easily may it come to passe in the humane Clocke of life, the wheeles and engines whereof are not of yron, but of clay? Therefore, let vs not wonder at the frailtie of mans bodie, but at the follishnesse of mans minde: which vpon so fraile a foundation, is wont to erect and build such lofty Towers.

45 Furthermore, there is another misery which is signified to vs by the comparison of a Flower; namely, the deceitfulnes of mans life: the wicked indeed is the greatest misery. For, as fained vertue is double iniquity: so counterfait Felicity, is a two-fold misery and calamity. If this present life would shew it selfe to be such as it is indeed, the misery thereof should not greatly hurt vs; but it doth now greatly damnifie vs, because it is false and deceitfull: and being foule, it maketh a very faire and glorious shew: being euer mutable, it will seeme to be stable and constant: being most short, it beareth vs in hand that it is continuall, that so men (being deceiued) may beleeue that they shal haue time to fulfill all their lusts, and yet

time

ne and ſpace enough to repent them.

46 Holy Iob concludeth his ſentence thus, e vaniſheth alſo as a ſhadow, and neuer ntinueth in one ſtay. To make this more aine, behold and conſider the ages of man, d thou ſhalt euidently perceiue the altera- ons of humane life. Childhode is weake well in minde, as in body. Flouriſhing uth is weake in mind, but ſtrong in body. ipe & manly age, ſtrong both in minde and dy. Old age ſtrong in mind, and weake in dy. Crooked old age, is in this twice a ld, weake both in mind, and body. There- e hee flyeth as it were a ſhadow, and ne- r continueth in one ſtay.

47 Beſide this, he is now wiſe, now fo- h: now merry, now ſad: now in health, w ſick: now ſtrong, now weake: now rich, w poore: now he loueth, anon he hateth: w he hopeth, by and by he feareth: one ile he laughes, another while he weepes: w he will, anon he will not. To conclude, Wine, or any other thing that is muta- , ſheweth not ſo many changes to vs, as the daily and almoſt ſodaine alterations nen. And yet for all this, they liue as men a frenzy, which know not their miſeries. d although they cannot repoſe their hope assurance in the preſent things of this life:

life: yet doe they not remoue the thought
their mind, their counsels, their workes
endeauours, vnto the happinesse of the
to come. And if it were possible, they wo
make the place of their exile & banish
their country and inheritance. But in va
they desire this: for death commeth & pl
eth the last Pageant, shutting vp and f
shing the life of all calamities.

CHAP. II.

Concerning *Death*, and the Meditation thereof.

THe error of all men, for the
part, takes the originall fr
hence, that they forget the
of their life: which they a
to haue alway before their eyes.
here-hence commeth Pryde, Ambition,
much carefulnesse for the body: hereof
so come these towers, which we build
the sand. For if we did consider what

uld bée after few dayes, our manner of
ing, would be, peraduenture, moze hum-
and temperate. Foz who would haue a
h loke and a pzoud ſtomacke, if he would
th the eyes of his minde, behold what
nner of one ſhoztly after hée ſhall bée in
graue? Who would then woꝛſhip his
ly foz a God, when hée weigheth with
nſelfe, that the ſame muſt in a ſhoꝛt time
woꝛmes meat? Who would be ſo in loue
th money, that hee would run like a mad
n by Sea and Land (as it were thꝛough
ter and fire) if he vnderſtood that he muſt
ue all behind him, ſauing his winding-
et? If this were thought vpon, all our
oꝛs would ſone be coꝛrected.

The woꝛd of God telleth vs in many
ces, of this vanity: to the end, we might
moze earneſtly ſéeke a better courſe, and
ze happy life. The Pꝛophet deſireth of
d, that hee may learne to number his
es, to the end, he may apply his heart vn-
wiſedome. Foz, vnleſſe we thinke vpon
th, we cannot apply & faſhion our ſelues
godly life. Yea, we finde daily in our
ues by experience, that the foꝛgetfulneſſe
eath, makes vs apply our hearts to folly
all kind of vanity. The holy men of old
e were wont in ſuch wiſe to kéepe an ac-

count

count of their dayes, that aboue all thin
they might apply their hearts to wisedo
Of all Arithmeticall rules this is the h
dest, to number our dayes. Men can numb
their heards & droues of Oxen, & of Shéep
they can account their reuenewes of th
Manors and Farmes: they can with a lit
paines number and tell their Coyne : a
yet they are perswaded, that their dayes
infinite and innumerable, and therefore
neuer beginne to number them. Who sa
not, vpon the view of another: Surely, y
der man loketh by his countenance, as i
would not liue long: Or, yonder wom
is old, her daies cannot be many: Thus
can number other mens dayes and yeer
and vtterly forget our owne. Therfore t
is the true wisdome of mortall men, to nu
ber their owne dayes, and like skilfull G
metricians, to measure all their actio
all their studies, all their cares, all th
thoughts, all their desires, & all their co
sels, by their departure out of this life,
the end whereto they are referred) as it w
by a certaine rule, and thereunto to direct
things: and so to finish the course of our
which God hath giuen vnto vs, that at
last we may come to the hauen of rest.

3 The case standing thus, we cannot,

ght not to doubt, but that the Diuell, a
ſt cruell enemy of mankind, laboureth
that he can, to take away frō vs the moſt
oleſome remembrance of death; which by
ſt euident demonſtrations ſetteth before
r eyes the vtteuity of our life, the miſery
our fleſh, the deceits of the world, the va-
y of things preſent, and whereunto all hu-
ane beauty, and the vniuerſall glory of the
rld, ſhall come at the laſt. For otherwiſe,
w could it be, that we ſhould at any time
get a thing ſo fearefull, and which by no
anner meanes we can ſhun and auoyd?

4 If a light ſuſpition of ſome loſſe, either
our goods, or of honour, doth preuaile ſo
eatly with vs, that many times it taketh
om vs our ſléepe, what might the meditati-
of moſt aſſured death doe? which is more
rible then all other terrors beſide.

5 Wherefore, as they which in open
mes of actiuity, as of ſhooting, and wreſt-
g, and ſuch like, doe long before the day
ne, thinke vpon the ſame, and doe exerciſe
eir hand and Bowe, ſpending and conſu-
ing many Arrowes at the marke, that in
e day of tryall for the beſt game, they may
ote neareſt the marke: and as Fencers,
hich are to play their prizes of tryall, doe
ily trye their ſtrength, and exerciſe their

Wea-

Weapons, bending their whole minde ho
they may best foyle their enemies, that whe
the day commeth, they may haue honor, an
triumph: euen so ought we to doe, for whom
a greater reward without all comparison i
set, if we die well: and if otherwise it com
to passe, we shall be punished with vnspeak
able shame and reproch.

6 And this our meditation of death sha
bee handled in no other order, then the sam
which our death and departure from thi
life bringeth with it. For, as they which ar
to run a race, doe oftentimes leade the Hor
ses vp and downe the running place, tha
they may see, and be acquainted with all th
stones, vneuen places, and other impedi
ments in the same; that when the day com
meth, they may finish the race without sta
or stop: euen so wee, which whether we wil
or no, must measure and pace the race o
death, shall doe very well, if now in ou
mind and memory we frame this race, an
do diligently consider all those things whic
are in the same; especially, seeing the way i
most obscure, & full of sundry impediments
and is so perillous, that there are very fe
which finish the same happily. They whic
slip and stumble in it, shall neuer more find
any hope of saluation.

7 There

Therefore, that wee may begin there
ere this moſt bloody battell hath his ori-
all, wée ought diligently to conſider the
ne: namely, that then death doth eſpect-
y come, when men doe leaſt thinke of it.
ereupon the Apoſtle Paul ſaith: The day
he Lord ſhall come, as a Theefe in the
ght. And in the Apocalyps: Behold, I
me as a Theefe. And Théeues haue this
pertie, that they breake open houſes to
ale when men are moſt faſt aſléepe, and
en they leaſt ſuſpect any ſuch thing.

8 Héereupon the Prophet *Amos* hath
ſe words, In that day will I cauſe the Sun
goe downe at noone, and will darken the
th in the cleare day: that is to ſay, when
n thinke it to be the high noone of their
e, when they thinke that they haue yet
ny yeares to liue, when their minde is
upied about their gaine, about their af-
res, about their honours, buildings, mar-
ges and pleaſures: when they ſay vnto
ir ſoule; Soule, thou haſt much goods
d vp in ſtore for thée many yeares, eate,
nke, reſt, and bée merry: then ſhall ſud-
ly be ſaid to them; Behold, death is at
dore: thou foole, this night ſhall thy life
taken away from thée: and whoſe are then
ſe things which thou haſt gotten?

9 Then

9 Then death, vnlooked for, frustrate
all our counsails, cutting off the Webs
our deuises, and with one stroke hée caste
downe, and layeth flatte to the ground,
those Towers builded in the ayre: and th
what a wound doth the heart of the sinn
receiue, which loueth this present life, wh
the Physitian saith vnto him, Thou m
from henceforth thinke no more of life, b
of death?

10 Here first of all, all those things wh
he loued in time past, offer themselues vn
him, from the which hee shall bée pulled
way, and separated by death, whether h
will or no. The body shall dye once; but t
heart shall dye so often as the things bé
number which hee loued. Then in b
déed shall the most cleare light be turned
to darkenesse; because those things wh
were afore-time occasions of great ioy, sh
bée now horrible vexations and torment
It is a most swéet and pleasant thing to th
which liue, to sée their louing and faithf
Friends, to remember their honours,
thinke vpon the pleasures past, and to co
but all these things in the time of death, s
be as swords, as torments, and most bit
potions.

11 But if it bee a hard matter to
pul

pulled away from those things which do not so nérely touch man, how bitter, I pray you, will the separation be of the body from the life and soule? For, such two louing familiars, which haue alwayes liued swéetly together, euen from the Mothers wombe, cannot bee separated without great griefe. If the Dre doe commonly low and mourne, when his yoke-fellow, which was wont to draw with him, is taken away, how will euery one of vs mourne, when the mind shall be separated from the body? Then will the body and the mind, with teares repeate, againe & againe, Dost thou thus separate bitter death? O death dost thou thus separate?

12 And when the cogitation of so sharpe a separation is déepely settled in our minds, then griefs follow griefes, and sorrow commeth vpon sorrow: for then it commeth presently into the minde, what a miserable condition the body and soule shall be in after the separation. And first of all, when a man beginneth to recount with himselfe, that his body after a few houres, shall be buried in a graue, or darke tombe, he cannot cease from wondring at so abiect and miserable a condition. What? The body that now liueth, which séeth, which heareth, which speaketh, shall it bee made (after one houre) in a

moment, blind, deafe, dumbe, without spirit, without life: Shall I haue then in stead of a large Pallace, a base Sepulchre: In stead of a soft bed, the hard ground: For delights, rottennesse: For swéete smelles, stinkes: and in stead of seruants and familiar friends, wormes: And thus this cogitation of the Graue, will very sore trouble, and terrifie a man in these extremities.

13 But yet notwithstanding, euery man feareth much more, when hee beginneth to consider what condition remaineth for the Soule. For when hee beholdeth that eternity, and that new Region, vnknowne to all men liuing, which hee then alone and naked is to enter: and againe, when he vnderstandeth that there is to bee found in the same, both euerlasting glory, and perpetuall paine and misery, and knoweth not of which he shall take his part: it cannot be told, with how great feare, with what carefulnesse, and with what exceeding sorrow hée shall bee tormented. When hee perceyueth playnely, that after two houres hée shall be either in eternall ioyes, or in euerlasting paines: Is not this a crosse surpassing all other crosses?

14 This incertainetie therefore of blisse or of a cursed estate (which after twa houres

the ſinner expecteth, that remembreth his ſins, and feareth the iuſt iudgement of God (without hope of remiſſion or faith in Chriſt) bringeth a hell in mind, not to be expreſſed. Fo, by how much the Kingdome which he deſireth is of largeneſſe, and by how much the fiery Furnace which he feareth is terrible, by ſo much greater ſhall this perturbation be. For, from the one, Angels ſhall come to carry the faithfull vp into heauen: and from the other, infernall ſpirits come to carry the wicked and Infidels into hell fire.

15 But there is yet a far greater perturbation then this: namely, that he ſhall call to mind the account which hée is to make to God, of all his words, déeds, and thoughts. For of it ſelfe it is a horrible thing to enter into iudgement with God: the which horrour will wonderfully vexe and diſquiet the Diuels themſelues. For as, ſo long as we liue, they ſet forth vnto vs the mercy of God, and doe alſo commend the ſame, and do ſtriue all that they can, to kéepe vs from meditating of his iuſtice and iudgements: then ſo, now on the contrary part, they exteuuate, and make his mercy inſufficient, and do ſet before our eyes the greatneſſe and ſeuerity of the Lords iuſtice.

16 Then the ſinner will beginne to

tremble, and fall into desperation, and will begin to reason thus with himselfe: If God for the sinnes of others, spared not his onely Sonne, will he spare me which am guilty of so many sinnes? If this be done in the grẽn trée, what shall befall that which is seare & drie? If the Prophets, if the Apostles, if the Martyrs, after they liued godlie so many yeares, entered not into the kingdome of heauen without tribulations, what other place can be left for me, but that of hell fire: which know no good that I haue done.

17 If the Scripture be true, which saith, Hee will render to euery man according to his workes: I which haue done so great wickednesse, what should I looke for but eternall torments? If the Apostle lie not (as indéede hee doth not) when he saith, That which a man soweth, that shall hee reape. What shall hee reape but eternall death which hath made so cursed sowing? If no polluted thing shall enter into the kingdom of God, how shall I, which am altogether filthy and vncleane, haue hope to make so happy and blessed an entrance?

18 Then therefore all his sinnes which he committed with so great facility, while hee liued, shall violently inuade the sinfull man like an hoast of his enemies. Then the

feare

feare of punishment will open the eyes, which sléeping Security in sinne before, had shut: then ambition, pride, theft, murthers, adulteries, fornications, gluttonies, drunkennes, lying, periurie, idle words, vncleane thoughts, and negligent slacknes in all good workes, will come to remembrance. O how heauy and grieuous will they then seeme to bee, which now seeme so light, and are done with so much swéetnesse and pleasure! And how greatly will they then torment the mind of the sinner!

19 For, who is able to expresse that last agony wherein the Soule fighteth with sore and painefull sicknes with the temptations of Diuels, with feare of the iudgement to come, and all this at one instant? Then commeth that last perturbation, the fayling of all the senses, as the fore-runers of death approaching, which behemently terrifieth: at what time the breast swelleth, the spéech groweth hoarse, faint and hollow, the eies sinke, the nose beginneth to bee sharpe, the countenance waxeth pale, the féete die, and the Arteries send forth a cold sweat.

20 These things which appeare outwardly, are grieuous and full of horror: but they are, without all comparison, more grieuous and horrible which are felt inwardly.

For if they (as Saint Hierome writeth of blessed Hilarion) which haue many yéares serued God, doe feare at the time of their departure; what shall they doe which many yeares haue serued the diuell, and their execrable wickednesses, and which haue prouoked God vnto wrath? Whither shall they goe? Whose helpe shall they craue? What counsell shall they take? If they loke vp-ward, they shall sée the drawne sword of Gods iustice: if down-ward, they shall sée a great gulfe gaping, and hell fire: if the time past, they shall sée all things vanished away like a shaddow: if the time to come, they shall behold the eternitie of worlds, which shall last without end.

21 But how (I pray you) shall they bee able to resist and abide the assault of the deuils, who will then bestirre them with all their might and maine? What shall sinfull men doe which are left in this estate? Returne they cannot, and longer to abide in this estate, will not be permitted them.

22 O that wee might vnderstand and know what manner of battell this is, and what manner of burthen to be borne in this houre. We would then verily be other manner of persons then héeretofore we haue béen. All these things faith teacheth, natures pro-

clai

claimeth, experience testifieth, and it is euident to euery one of vs, that we shall come vnto that state, wherein we will desire with all our heart, that wee had bridled our selues from all wickednesse, that we had exercised all the workes of vertue, that wee had liued in all holinesse, and not spent our time in vaine. Let vs not imitate foolish men which looke vpon present things onely: let vs wisely prouide for things to come, and so by the grace of God wee shall bring to passe, that the same houre which to others is the beginning of sorrowes, to vs shall bee the beginning of ioy and felicity.

23 Thus farre wee haue shewed what may befall a man at the point of death, vntil the moment of his departure: now let vs see how the body is bestowed after the horrible separation of the life from the same. The soule therefore being dissolued, there lyeth vpon the ground not a humane body, but a dead carkasse, without life, without sense, without strength, and so fearefull to looke vpon, that the sight thereof may hardly bee indured. To be short, it is a little better (as touching the substance) then the body of a horse, or a dog which lyeth dead in the fields, and all that passe by stop their noses, & make hast away, that they be not annoyed with the

ſight and ſtinke thereof. Such is mans bo-
dy now become: yea, and though it were the
body of a Monarch, Emperour, or King.
Where is now that Maieſty, that excellen-
cy, that authority which he had afore time,
when all men trembled to behold it, & might
not come in preſence thereof without all re-
uerence and obeyſance? where are all thoſe
things become? Were they a dreame, or a
ſhaddow?

24 After thoſe things the funerall is pre-
pared, the which is all that men can carry
with them, of al their riches and kingdoms:
and this alſo they ſhould not haue, if in their
life time they did not appoint it for their
dignity and honour. For the Prophet Da-
uid ſaith truly: Be not thou afraid, though
one be made rich, or if the glory of his houſe
bee increaſed; for hee ſhall carrie nothing a-
way with him when hee dieth, neither ſhall
his pompe follow him.

25 Héere now a pit is digged, ſeauen or
eight foote long, as if it ſhould ſerue for Alex-
ander the great, whome the World could not
containe, and therein the dead carkaſſe is
contented to dwell alone continually: the
which ſo ſone as it is come, the wormes doe
welcome, and the bones of other dead men
are conſtrained to giue place.

26 In

26 In this house of perpetuall oblivion
nd silence, the carkasse being wound in a
æte, and bound hand and foote, is shut vp,
hough it néed not to haue so great labour
estowed vpon it: for it would not run a-
ay out of that prison, though the hands &
æte were lose.

27 And now, if we doe but consider a lit-
le of the Tombes & Sepulchres of Prin-
es and noble men, whose glory and maie-
y wee haue seene when they liued hére on
arth, and doe behold the horible formes
nd shapes which they now haue: shall we
ot cry out as men amazed; Is this that
lory? Is this that highnes and excellency?
Whither now are the degrées of their way-
ng seruants gone? Where are their orna-
ents and Iewels? Where is thir pompe,
eir delicacy & nicenes? Al these things are
anished away like the smoake, and there is
ow nothing lefe but dust, horror, & stinke.

28 But now, leauing the body in the
raue, let vs consider how the soule ente-
th into the new world. Therefore so sone
s the soule of the sinner is dissolued from
e flesh, it beginneth to passe through a
egion vnknowne, where there are new in-
abitants, & a new manner of thing. What
en shal the miserable and sinfull Pilgrime
doe,

doe, when he shall see himselfe alone in suc
an vnknowne Region, full of horror? How
and by what meanes shall hée defend him
selfe from these most fierce théeues, and ho
rible monsters, which in those vast desart
ds assaile passengers? This verily is a fear
full iourney.

29 And yet the iudgement is much mo
fearefull, which in that place is exercise
Who is able to expresse the vprightnesse o
the Iudge, the seuerity of the Iudgement
the diligence of inquisition, & the multitud
of witnesses?

30 In this Iudgement, teares will n
preuaile; prayers will not be heard; pr
mises will not be admitted, repentance wi
be to late: & as for riches, honorable title
Scepters, and Diadems, these will profi
much lesse. And the inquisition shall be so c
rious & diligent, that not one light though
nor one idle word (not repented of in thy li
past) shal be forgotten. For truth it selfe ha
said, not in iest, but in earnest, Of euery id
word which men haue spoken, they shall giu
an account in the day of Iudgement.

31 O how many which now sinne wi
great delight, yea, euen with grædinesse (a
if wee serued a God of Wood, or of Ston
which seeth nothing, or can doe nothing) wi
b

e then astonished, ashamed, & silent! Then all the dayes of thy mirth be ended, and ou shalt be ouerwhelmed with euerlasting arkenesse; and in stead of thy pleasures, ou shalt haue euerlasting torments.

When Ieremy had remembred all the calamities and sins of the Iewes, at the last he nputeth al to this: Shee remembred not her nd, *Lamen.* 1.9. So, If I may iudge why naturall men care for nothing but their pomp, hy great men cars for nothing but their onor and dignity, why couetous persons are for nothing but their golden gaine, why oluptuous Epicures care for nothing but eir pleasure, why the Pastor careth not for is flocke, nor the people for their Pastor, I ay say with Ieremy, they remembred not eir end. When Salomon had spoken of all e vanities of men, at last he opposed this *Memorandum*, as a counterpoyze against em all, Remember that for all these things, ou shalt come to Iudgement: As if hee ould haue said, men would neuer speake as ey speake, thinke as they thinke, nor doe as ey doe, if they were perswaded, that these oughts, words and dædes, should come to dgement. What if wee had dyed in the ayes of our ignorance, like Iudas that hanged himselfe before he could see the Passion,

Resur-

Resurrection, or Ascension of Christ Iesus we should haue numbred our dayes, and our sinnes too: but alas, how many dayes haue we spent, & yet neuer thought why any day was giuen vs? But as the old yéere went and a new came, so wée thought that a new would follow that: and so wee thinke that another will follow this: and God knowes how soone we shall bee deceiued: for so they thought too, that are now in their graues. O deare Brethren, this is not to numbre our dayes, but to prouoke God to shorten our daies. I that writ this, thou that readest this, and all you that héere this, which of vs haue not liued twenty yeares, yea, & some thirty or forty, & happily some many more and yet wee haue neuer applyed our hearts aright vnto wisedome? O, if we had learned but euery yeare one vertue since wee were borne, we might by this time haue bèen like Saints among men; whereas, if God at this present time should call vs to iudgement, it would appeare, that wee had applyed our hearts, our minds, our hands, our féete, our tongues, yea, & our whole bodies, to riches and pleasures, to lying & deceyuing, to swearing and forswearing, yea, and to all kinds of sin and wickednes: but to true vertue and wisedome, we haue not applyed our hearts

God of his mercy giue vs grace to see our former sinnes, truly to repent vs of them, & amend our liues hereafter, that wee may liue with him for euer. Surely, if man could perswade himselfe that this were his last day (as it may be, if God so please, he would not deferre his repentance vntill to morrow. If he could think that this is his last meat that euer he shall eate, he would not surfet: if he could beleeue that the words which hee doth speake to day, should bee the last words that euer he would speake, hee would not offend with his tongne in lying, swearing and blaspheming. If he could be perswaded that this were the last lesson, the last admonition, or the last Sermon that euer God would afford him, to cal him to repentance, he would read it, or heare it with more diligence then euer he hath done before. O, I beseech you remember your selues, while it is to day, least you repent your selues when it is too late: of all those that be heere, which of vs can assure our liues of life till to morrow? Or what if we should liue three, foure, or fiue yeeres, or what if twenty yeeres, who would not liue like a Christian twenty yeeres, to liue in heauen with Christ eternally? Wee can bee content to serue seuen yeares Prentise, with great labour and toyle, to be instructed in

in some Trade, that wee may liue the mo
easily the rest of our dayes, and we must l
bour notwithstanding afterwards: and ca
we not be content to labour in the things
God a little while, that wée may rest fro
our labour euer after? Christ said to his Di
ciples when he found them slæping, Cou
you not watch one hower? So I say vnt
you, and to my selfe, Can we not pray? ca
we not fast? can we not suffer a little while
He which is tyred, can trauell a little fu
ther, one step more to saue his life: and the
fore God would not haue men know whe
they shall dye, because they should make rea
dy at all times, hauing no more certainet
of one houre, then another.

32 Séeing therefore the case standet
thus, let vs looke to our selues, and let v
take counsell of him, which would bée a
Aduocate before he be a Iudge: for no ma
knoweth so well what is necessary for vs a
gainst that day, as he that shall be the Judg
of our cause. He therefore cryeth thus vnt
vs; Walke while ye haue the light, least th
darkenesse come vpon you. Take heede
watch and pray, for yee know not when th
time is. Be ye like men waiting the comming
of their Lord, &c.

33 They that thus watch and wait, ar
sur

re to make a moſt ioyfull departure from
is life, and to be receiued into the Lords
y: of the which happy diſſolution, the
criptures thus record: I am now ready to
e offered, and the time of my departure, or
iſſoluing, is at hand. I haue fought a good
ght, and haue finiſhed my courſe: I haue
ept the Faith: Henceforth there is laid vp
r mee the Crowne of righteouſneſſe, &c.
*Timoth.*4.6.7.8.

As the Hart brayeth for the Riuers of wa-
r: ſo panteth my ſoule after thee O God.
My ſoule thirſteth for God, euen for the li-
ing God: when ſhall I come to appeare be-
re the preſence of my God? *Pſal.*42.1.

The righteous ſhall liue for euer: their re-
ard alſo is with the Lord, and the moſt high
oth care for them. Therefore ſhall they re-
ciue a gracious kingdome, and a beautifull
rowne at the Lords hand: for with his right
and ſhall he couer them, and with his arme
all he defend them. *Wiſd. Chap.*5.26.

Bring my ſoule out of priſon, that I may
raile thy name. *Pſal.*142.7.

I deſire to be looſed, and to be with Chriſt,
hich is beſt of all. *Phil.*1.13.

For wee know, that if our earthly houſe
f this Tabernacle be deſtroyed, wee haue a
ilding giuen of God; that is, a houſe not
made

made with hands, but eternall in the He
uens. 2. Cor. 5. 1.

Let these things be oftentimes thy me
tation and study: that so despising the thin
of this transitory life, and passing thy step
in the pathway to felicity, thou maist at t
last obtaine the reward which our Sauio
Christ hath promised, Come yee Blessed
my Father, &c. Which, Lord for thy mer
sake graunt vs, Amen.

CHAP. III.

Concerning the generall day of Doome.

FOrasmuch, as The feare of t
Lord is the beginning of wis
dome, and all for the most pa
are restrained from sinne an
wickednesse, by the feare of p
nishment and paines, and are brought
a good mind and purpose; they which
clude his feare out of their heartes, d
shut vp against themselues the true a
wholesome repentance. For as the Scri
tu

ure testifieth, the feare of the Lord expel-
eth sin, and he which is without feare, can-
ot bee iustified. The which St. *Augustine*
y a very proper similitude setteth forth; If
here bee no feare, there is no entrance for
oue: euen as wee see when a man soweth,
he threed is brought in with a needle, the
eedle first entreth, but except the needle goe
ut also, the threed followeth not: euen so,
eare first possesseth the minde, but feare re-
maineth not there alone, because it there-
ore entred to bring in loue. Wherefore to
wake vs sleeping in sinnes, and to ingender
eare in our mindes, the Lord doth often-
imes in the Gospell threaten vtter darke-
esse, gnashing of teeth, euerlasting fire, and
ther torments of Hell: that at the least-wise
or feare of paines and torments, we might
idle our mindes, our eyes, and our hands,
om sinne and wickednesse.

2 This feare is not onely profitable, but
lso very necessary. For if now after so ma-
y threatnings of our Creator, so fearefull
nd so grieuous, wee scarcely forsake our
nnes: what would wee doe if God did not
reaten at all? Therefore I hold this, that
he feare of the Lord is as it were, the Pa-
ent and keeper of righteousnes, temperance
ue, and of all vertues.

3 But there is nothing that doth mo
worke this feare in vs, then the remem
brance of that great day, wherein all th
causes of all men are to be pleaded, and thei
matters determined. Insomuch that S. Au
gustine affirmeth, If Christian men shoul
heare no other Gospell, then that wherei
the generall iudgement is set forth, that on
might suffice both to reuoke sinnefull me
from their wickednesses; and also being re
uoked, to containe them in their duty.

4 Wherefore, in this Chapter, we wil
handle two notable points concerning th
iudgement to come. The first, shall be con
cerning the greatnesse and horrour of tha
day: and of the fearefull signes that shall g
before the same. The second, shall be con
cerning the raising vp of the dead bodies
and the comming of the Iudge.

5 The greatnesse and horrour of the la
day may be known hereby, that it is calle
in holy Scripture a great day, and the da
of the Lord. And shall it not indeed be a ver
great day, which shall comprehend all th
dayes of all ages, aswell those that are pas
as those that are to come? For, in that da
men shall render an account of all the daye
that are past. In that day, God will pour
out that infinite treasure of his wrath an
indig

ndignation which he hath heaped vp in the pace of all the worlds that are past. In that ay the motions of the Heauens shall cease, e course of the Starres, the reuolution of eares, the vicissitude or returne of months nd dayes, the decay of mortall things, all e cogitations of men, all their studies, all eir arts, all their disciplines, all their af- ires shall rest in eternall silence.

6 Also in that day, it shall be decréed by e sentence and irreuocable constitution of e most high and eternall Iudge, what state nd condition euery one of vs shall haue, & taine in all eternitie of worlds.

7 And not without cause, the holy Scrip- res haue called it the day of the Lord: for all the daies of men going before, are cal- d their daies, because men watch in them, nd doe whatsoeuer they will, and God bea- th, suffereth, endureth, expecteth, and after ort slæpeth, and resteth in them: euen so en the day of the Lord shall shine, where- he shall continually waken, and shall doe hatsoeuer hee will, and we (whether wée ill or no) must suffer and endure.

8 Thou now doest adde sin vnto sinnes, & aest not to offend God daily, and God ilent at all these things. And why so? be- use this day is thy day: but the day shall

come, beléeue mee, the day of the Lord shall come, which shall bring an end to so long silence, and wherein he will take vengeance of all the iniuries that haue béene done vnto him.

9 Thus wée sée, that all Eternity comprehendeth two dayes onely: The one, of man; the other, of God. In the one, men shall watch, and God shall sléepe: In the other, men shall sléepe, and God shall watch.

10 How horrible this day shall be, we cannot plainly vnderstand, and yet we may ghesse at it by the present calamities: for then the host of all punishments, with their confederate battell of all offences, shall assaile vs with maine force.

11 But as in the wars of men, before the last and generall battell, there are many excursions, and short skirmishes: euen so before that great and most fearefull conflict which shall bée in the day of the Lord, God is wont with his seuerall bandes to make certaine excursions: and one while to send vpon vs famine, another while pestilence, another while warre, another while earthquakes, another while flouds of waters, and another while drought (as it were his horsemen to inuade vs) who when they haue damnified vs, retire, & abide in their tents

If therefore, we so greatly feare pestilence, warre, famine, earth-quakes, and such like, when as they are but the beginning of sorrowes and short excursions: what I pray you, will we doe, when the last and generall conflict shall come? at what time all tribulations extremities, calamities, and miseries shall all fight against vs?

12 And if we doe yet more fully desire to know the greatnesse and horror of that last day, let vs consider those signes which shall a little while come before that day. Therefore before the comming of that great day, heauen and earth, and all the Elements shall giue signes. For there shall be signes in the Sun, in the Moone, and in the Starres, and vpon the earth, trouble among the Nations with perplexity: the Sea and waters shall roare, and mens hearts shall faile them for looking after those things which shall come vpon the world.

13 For, as man (which is a little world) when hee draweth neere to his end, the humors in him, as certaine elements are troubled, and his eies, which are as the Sun and Moone, are obscured and lose their light, and the rest of the senses, as the lesser starres, doe by little & little fall and faile, and his mind & reason (as the power of heauen is moued

from his seat) wandereth and erreth: euen so in the dissolution and fall of this whole frame, which is called the great world, the Sun shall be turned into darknesse, and the Moone into bloud, and the Starres shall fall from heauen, the ayre shal be full of whirle-winds stormes, coruscations, flashing Meteors, and Thunders: the earth with fearefull tremblings, and swallowing Gulfes: the flouds of the Sea shall swell so high, as if they would ouer-flow the whole world: and the roaring and raging noyse of the fretting billowes & tossings waues, shal greatly terrifie. Men therfore shall wither and wax pale with feare and horrour, and trembling shall vexe them more and more; expecting what these new Monsters will bring forth at the last, and what will be the end of such horrible beginnings.

14 When a tempest ariseth at the Sea, and the boystrous waues begin to tosse and beate the Ship, & the men which are in the same, do behold the horrible lightnings, and fiery flashings in the aire, and the furious windes also making the Sea to swell & rage in such wise, that now they see themselues tossed aloft, and then anon carried downe into the deepe: the begin presently to cry, to feare, to tremble, to call for mercy, to

multiply

nultiply their prayers, to craue time of re-
entance, to commend their Saluation to
lmighty God : and to be short, they begin
o thinke of ỹ amendment of their manners,
nd to haue better purposes. Then thinke
ith thy selfe, what manner of minde men
ill haue when they shal sée Heauen & earth,
nd all the Elements to haue their peculiar
nd proper tempests; when the Sunne shall
rike a horrour into mens hearts with his
arefull darkneſſe, and the Mone being tur-
ed into blood, shall terrifie them that behold
t, and the Starres with their fals shall threa-
en, (for they shall fall so thicke, that the
Firmament shall séeme to be quite without
ght) and the ayre with continuall fiery Me-
eors shall séeme to burne, the Sea shal swell
cédingly, and the most high mountaines
eing shaken with earth-quakes, shall fall
ith exceeding great noyse.

15 Who then will take pleasure to eate? who will take delight in drinke? who will en haue any desire to sléepe? nay, who dare nce then slumber, or take the least rest midst so many tempests and stormes? O iserable and vnhappy sinners, ouer whose eads all these signes doe hang, and doe fore-ew vnto them extreame calamity! O hap-e men, yea thrice, foure times, ten times,

yea, a thousand times happy & blessed, whose conscience in that time wil make them merry and glad!

16 Thus farre wee haue considered the greatnesse of the last day, & the signes going before the same: now let vs call to mind certaine things concerning the resurrection of the dead, and the comming of the Iudge.

17 Therefore after those signes and wonders which shall goe before the day of the Lord, an Archangell shall come downe from Heauen, and with the fearefull sound of a Trumpet shall giue a signe to all that are dead, to rise againe, and to come to Gods iudgement. This is that Trumpet, which *Hierome* thought that hee euer heard sounding in his eares, whatsoeuer hée were doing, and not without cause: for who can appeale from this citation? who can refuse this iudgement? who can pretend sickneſſe, businesse, or any other excuse?

18 Then shall death be compelled to make surrender of all the spoyles in a moment which he hath taken away from the world, and hee shall bee sent away into euerlasting banishment beyond all lands, Seas, and beyond the world, and the borders of all liuing things. For as S. *Iohn* sheweth in his Reuelation, then shall the Sea yéeld vp her dead

ad which it hath ſwallowed, and death and
ll ſhall doe the like.

19 What a ſight ſhall there be then, when
ea and Land ſhall bring forth in all pla-
s ſo many bodies, ſo vnlike one to the o-
er, ſo different, & ſo vnequall: And when
s at one and the ſelfe ſame place, ſo many
rmies ſhall come together from all parts
f the world: In that place *Adam* (the Fa-
er of the Nations of the earth) ſhall ſée all
is poſteritie come together, and ſhall mar-
ell. There we ſhall ſée *Xerxes, Darius, A-
xander, Cæſar*, and other Monarches of the
orld: but yet hauing other formes, other
anners, and other mindes, then they had
hen they liued héere. For, at the ſound of
he Trumpet, Kings, and Nations, and all
he world ſhall tremble, they ſhall ſtrike
eir breaſts and mourne.

20 Moreouer, although all men ſhall be re-
ſtored vnto life: yet neuertheleſſe, there ſhall
ee great difference betweene thoſe bodies
hich ſhal be reſtored to holy men, and thoſe
hich the wicked and vngodly ſhall receiue.
For they ſhal be more ſhining then the Sun,
nd ſhall bee beautified with vnſpeakeable
ightneſſe: but the others, moſt foule and
gly, and more terrible then death it ſelfe.

21 What pleaſure I pray you ſhall the
bleſſed

blessed Soules haue when they shall be ioy
ned againe to their bodies, as to their mo
swéet Brethren, after so long banishmēt, ne
ner to feare any more a separation? What,
I beséech you, shall flesh féele, when it shal
be raised from dust, and shall sée an vnwon
ted light? And when the Soule shall come
vnto it, & say, God saue thee my Sister, an
most sweet Spouse, the winter is now gone
the storme is past: arise my Beloued, an
come, the Lord hath fulfilled our desire:
thou hast bēn the companion of my trauels
and labors, thou hast for the Lords sake, suf
fered with me persecutions & iniuries, tho
hast bēn with me in watchings, in fastings
and vnder the crosse of repentance, thou ha
lined with a temperat & spare diet to féed th
poore, thou hast not excéeded in apparell, tha
thou mightest cloath the naked: equity ther
fore and reason requireth, that the things
which thou hast sowne with mee in teares,
thou shouldest also reape with mes in ioy:
and that séeing thou hast bēne a companion
with me in my labors, thou shouldest also be
partaker with mee of my pleasures, riches,
and glory: Then shall the Soule swétly im-
brace the body, & the body ioyfully kisse the
Soule, & they shall be ioyned together with
most happy and indissoluble knots. And then
with

ith how great ioy and gladneſſe ſhall they
well together in one? For from thence-
th appetite ſhall not contend with will;
or ſenſe with reaſon: but being ioyned to-
ether in one, with the league of amitie,
eace and concord, they ſhall enioy the de-
ghts and ioyes of heauen euerlaſtingly.

22 And contrariwiſe, with what anguiſh
all the Soule of the ſinner bée tormented,
hen the foule, ill-fauoured, deformed, and
arefull body is offered vnto him? With
hat words thinkeſt thou, will they ſalute
ne another? O vnhappy body, will the
oule ſay! O the beginning and end of my
alamities! thou haſt brought mee to theſe
orments with thy inticements: and now I
m come, not as it were into the houſe of
eſt, but as it were into a priſon to bée tor-
ented. I am compelled to enter into thée a-
aine, againſt my will. Is this that fleſh, for
he which I haue cõmitted ſo many fornica-
ions, ſo many wickednelles? for ỹ which I
aue ſo many times giuẽ my ſelf to gluttony
carnall pleaſures? Is this that face which
ith ſo great care I haue kept from Sun-
urning? O vnhappy palace, for thy ſake I
aue wearied my ſelfe by land & by Seas. O
nfortunate belly, how became I ſuch a fole
at I ſhould worſhip thée for God? haue I

loſt

loſt the Kingdome of heauen, for this mo abiect body, for this moſt foule ſinke of a filthineſſe, and haue purchaſed to my ſelf euerlaſting tormentes: O yée furies, O yé ſpirits of hell, why doe you ſtay? why tear ye me not in péeces? why doe ye not bring me to nothing? Theſe and ſuch like words ſhall the Soule vtter againſt the fleſh with exceéding rage & hatred: the which notwithſtanding it loued ſo well when it was hére vpon earth, that it worſhipped the ſame for a Lady and a God: and to fulfill the luſts thereof, it feared not to violate and breake the law and commandements of God.

23 And when all are riſen againe, and are gathered together into the places which God hath appointed for his iudgement; there ſhall he appeare in the cloudes of Heauen with power and great Maieſtie, whom God hath appointed to be the Iudge of the quicke and dead. And he ſhall not come alone, but accompanied with an innumerable multitude of heauenly Princes.

24 The feare which ſhall come by reaſon of that Maieſty, ſhall be ſo great, that the Prophet *Iſaias* ſaith, They ſhall go into the holes of rocks, & into the caues of the earth, from before the face of the Lord, and from the glory of his Maieſtie, when he ſhall ariſe

Eſa. 2.

for

o destroy the earth. And the Apostle Saint Apoc.20.
ohn addeth, I saw a great white Throne, and
ne that sate on it, from whose face fled away
oth the earth and heauen. For as when the
wd of the Ocean swelleth, they art wont
o tremble which dwell vpon the shore, and
et can take no harme: euen so, when the
Lord beginneth to poure forth his wrath
indignation vpon wicked men; the Saints
lso, and the Angels, and men which are in
o perill, shall after a sort tremble and feare.
f therefore the iust shall feare, and the pil-
ars of Heauen shall shake, what shall the
icked and vngodly doe?

25 And in very déed, so soone as the Lord
hall appeare, there shall be heard immedi-
tely a great cry and howling among the na-
ions, for then (as the Lord himselfe saith)
hall all the kindreds of the earth mourne, Mat.24.
nd they shall see him whom they pearced, Apoc.1.
nd they shall lament for him, as one mour- Zach.12.
eth for his Sonne, and be sorry for him, as
one is sorry for his first borne. O how ma-
y causes of wéeping and howling, shall mi-
erable and vnhappy men then haue? They
hall wéepe, because they shall sée that their
uils & miseries are past all remedy. They
hall wéepe, because they shall sée that their
epentance is too late, & vnprofitable. They
shall

shal wéepe because they cannot appeale from Gods sentence ; neither can flie the iudgement at hand: and it shall séeme a thing intollerable to be at the iudgement, & to heare the sentence of euerlasting condemnation. They shall wæpe, because when they liued here on earth, they despised those which forewarned them. They shall wéepe, because their pleasures which are gone as a shadow, haue brought vpon them endlesse sorrowes & torments. To be briefe (as men beset on euery side, & brought into inuitable straights destitute of all counsell and hope) they shall wéepe, because they shall sée that they cannot preuaile any thing at all, neither with wéeping, nor yet with scratching, and tearing of themselues.

26 Neither will the Iudge bée moued by any meanes with these cryes and sorrowes, but will rather separate the wéepers from those that reioyce : that is to say, the wicked from the godly, euen as a Shepheard diuideth the Shéepe from the Goates, and shall set the godly on his right hand, the wicked on his left.

27 And then he will beginne to discusse the cause of euery one, and he will not forget any one offence. For wee shall sée all things registred in perfect bookes, by which bookes

wkes all men ſhall be iudged. I ſaw (ſaid
. *Iohn*) the dead both great and ſmall, ſtand
efore God, and the bookes were opened,
nd another booke was opened, which is the
ooke of Life, and the dead were iudged of
noſe things which were writtē in the books
ccording to their workes. So that, all our
oꝛkes are wꝛitten in thoſe euerlaſting
wkes. Thou haſt ſcarcely committed an
oulterous thought, but the ſame wicked-
eſſe is wꝛitten in Gods booke.

28 And not onely Church-robbings, and
acrileges, Patricides, Periuries, and
ch like faults, but alſo impure thoughts,
idle woꝛds, the neglecting of good woꝛkes,
the ſame done to no good end, ſhall bee
ought vnto iudgement. Foꝛ, ſo great is
e excellency and eſtimation of Chꝛiſtian
tegrity, and purity, that no one, oꝛ the ve-
leaſt vice that may be, is not permitted to
hꝛiſtian men.

29 The caſe thus ſtanding; whereof I
ſeech you commeth it, that there is in vs
great lowſeneſſe, ſo great careleſneſſe, ſo
eat ſloathfulneſſe, and ſuch ſecurity?
oe we not flatter our ſelues, when ſo
eat iudgement hangeth ouer our heads?
oly was the Pꝛophet Dauid, a man after
ods owne heart, and yet he ſo feared this

iudge-

iudgement, that hee sayd: Enter not int
iudgement with thy seruant, O Lord, for n
man liuing shall be iustified in thy sight. H
ly was the Apostle Paul, and yet he saith:
know nought by my selfe, and yet hereby
am not iustified, it is the Lord that iudge
me: as if he should say, therefore I dare n
pronounce my selfe iust, because hee th
iudgeth mee, is the Lord. For, such are t
eies of the Lord, that the stars are not clea
in his sight: and many times his eyes doe b
hold wickednesse, where we see nothing b
holinesse. Holy also was the friend of G
Iob, and yet he said, What shall I doe wh
God ariseth to iudgement? and when he m
keth inquisition, what answere shall I gi
him? Why doth this man of God, so co
mended of Gods owne mouth, who was
iust and simple, that hee could say witho
lying, I was an eye to the blind, and a foot
the Lame: and againe, My heart doth n
reproue me in all my life: why (I say) is
man of such singular innocency, so afra
of Gods iudgement? Namely, because h
knoweth that God hath no eyes of fles
and that hee iudgeth farre otherwise th
Men doe.

3 Moreouer, when all mens causes a
diligently discussed & examined, the Iud
iu

will pronounce against the wicked, the irre-
uocable sentence of eternall damnation: De-
part from me ye cursed into euerlasting fire,
which is prepared for the Diuell and his an-
gels : O bitter word, which will make the
eares of them that heare it, to tingle! O sen-
tence intollerable, which depriueth sinners
of all good things, and bringeth them to all
woe! The Lord sometime accursed the fig-
tree, and immediately, not onely the leaues,
but also the body and roote were wholly wi-
thered : euen so, that fearefull curse of the
last day, shall be no lesse effectuall. For on
whomsoeuer it falleth, it shall so scorch
them, and shall so make them destitute of
Gods grace, that they shall neuer more be
able to doe, to speake, thinke, or to hope for
any good thing.

31 Then therefore the wicked being
stricken with this thundering sentence,
will lift vp their mouthes towards Hea-
uen, and spue forth their shamefull blas-
phemies against God the Iudge: they will
curse the day and the howre wherein they
were borne, and their Parents which be-
gate them, and the wombes which bare
them, the aire which gaue them breath, and
the earth wich hath borne them : but they
shall not be suffered any long time to speake

these things against the Iudge.

32 For suddenly the spirit of the Lord shall ouerwhelme them, and shall with great violence cast them downe headlong into the depe, as in Saint *Iohns* Reuelation appeareth in these words: Then a mighty Angell tooke vp a stone, like a great Mil-stone, and cast it into the sea, saying, with such violence shall the Citty of *Babylon* be cast downe, & be found no more. And againe, Whosoeuer was not found written in the booke of life, was cast into the lake of fire. And this depe shall be shut vp with gates of brasse, & with iron barres, which cannot be broken with any force, nor cut in sunder with any Arts, and there they shal drinke of the cup of the Lords wrath, and the smoake of their torments shall ascend world without end: and they shall not rest day nor night.

33 On the contrary part, the iust (being in the fruition of full blessednesse, and of euerlasting glory) shal haue in their mouthes the praises of the LORD, and giuing of thankes, and shall with singing, and with mirth extoll the Name of their LORD God, with whom they shall raigne without end.

34 But although wee heare of these things often: yet neuertheless, we are not awake

awaked from the sléepe of sin, before we be ouerwhelmed with the night of death, and of darknesse. Why doe wée, which haue this time, now looke for another time, which peraduenture wée shall neuer haue? Now is the accepted time, now is the day of saluation. There is nothing more profitable for a man, then to know his time: and therefore in our worldly businesse wée obserue times and seasons, as a conuenient time to eare, a fit time to sow, to plant, and such like. Yea, the brute Beast, by the instinct of Nature, can make choyse of his time for benefite. The Swallow, when winter approacheth, prepareth himselfe to take his flight into a warmer Countrey. The Bée, and the Ant in the time of Summer, prepare their foode against the Winter. And the Prophet Ieremy saith, that the Storke knoweth his appointed time. If brute Beasts deuoyde of reason, haue this foresight, to make choyse of time for their good; and if man himselfe in a worldly regard, can make choyse of a fit and due time to get earthly and transitory things; how much more prouident ought he to bée for heauenly things, that to attaine these, hee lose not his fittest time to attaine saluation?

35 The old world that liued in the daies

of *Noah*, knew not their time, and that was the cause they then perished with the flood. The cities of Sodom and Gomorrah knew not their time, and that brought fire & brimstone from heauen vpon their heads to their destruction. The foolish virgins knew not their time, and therefore when their Lord came (they being altogether vnready) were shut out of the Lords ioy.

Rom. 13. 11. 1 Thes. 5. Let vs then know the season, how it is time now that we should awake out of sleepe. Let vs watch and be sober: for they that sleepe, sleepe in the night; and they that are drunken, are drunken in the night: but let vs which are of the day, bee sober, least the darkenesse come vpon vs, wherein we can neither walke, nor worke.

Let vs alwaies haue before our eyes that day time, wherein wee shall appeare before God and his Angels, and before the whole world, to answer our cause: and either to receiue a crowne of glory, or else perpetuall shame and confusion.

Let vs know, that wée haue héere a very short time limitted vnto vs: wherein wé must so indeauour our selues, that for short & transitory things, we lose not that which is eternall.

If wee haue this consideration of tha

grea

great day of the Lord, we shall not onely be the more secure in death, but also be the better prepared to méete with our Lord and Sauiour, when hee shall come to Iudgement.

CHAP. IIII.

Concerning Hell, and the torments thereof.

THere is nothing that the Diuell laboureth more, then to perswade men that there is no hell; that so the more easily hee may leade them thither, as it were blinde-fold (by the way of sinnes) while they haue no feare of any punishment: euen as théeues are to be led with a vaile before their faces, when they are going to the Gallowes; and as Ezechias was serued, whose eyes Nebuchad-nezzar commaunded to be put out, when hee was carryed away captiue into Babylon.

2 But it may bee shewed by many rea-

sons and authorities, that there is a Hell. For as a Princely Magnificence requireth, that a King haue a beautifull Palace, for to entertaine the best sort of men, and a Prison for the worst: euen so, the King of Kings, & Lord of all Glory and Principalities, hath a Pallace, wherin there are many Mansions, (as our Sauiour Christ in the Gospell testifieth) which is the Kingdome of Heauen: & he hath also a darke Prison or Dungeon, which is Hell.

3 The Law of Nations requireth, that malefactors for their offences, be driuen into exile for euer: euen so, God doth banish from his presence the impenitēt sinners into hell. For it is said of *Dines*, that hee dyed, and was carried into Hell. And ỳ Prophet saith, Hell hath inlarged it selfe, and hath opened his mouth without measure, and their glory and their multitude, and their pompe, and he that reioyceth among them, shall descend into it. And Saint *Iohn* saith: that the fearefull and vnbeleeuing, the Murderers, the Whoremongers, Sorcerers, and Idolaters, and all lyars, shall haue their part in the Lake which burneth with fire and Brimstone: which is the second death. And Christ Iesus saith, Feare him, which hath power to cast body and soule into Hell.

Luke 16.

Esa. 5.

Apoc. 21.

4 But

4 But forasmuch as God hath not made Death, nor the kingdome of Hell vpō earth, wée must vnderstand, that the principall procurer of this Hell, is Sathan the Prince of darkenesse, who (being in his first creation a bright shining Lucifer, beautified as a precious stone, and more excellent then all the Angels of heauen in resplendent brightnes) through his pride against GOD, lost his light, glory, and beauty, and as he was worthy, became a foule fiend, deiected from heauen into this Elementall world, lower then all the Spheares, into the Fire, Ayre, Earth, and Water. Wisd. 1.

5 I saw, (saith S. *Iohn*) a starre fall from Heauen to the earth, and to him was giuen the Key of the bottomlesse pit. Farther, hée sayth, There was a battell in heauen, *Michael* & his Angels fought against the Dragon, and the Dragon fought and his Angels, but they preuailed not, neither was their place found any more in Heauen. And the great Dragon, that old Serpent, called the Diuell and Sathan, was cast out, which deceiued all the world, hee was cast euen into the earth, and his Angels were cast out with him. Apoc. 9. 1 Chap. 12.

And being thus deiected, he now neuer ceaseth compassing the whole earth: but in this circuit séeketh Like a roaring Lyon, whom Iob. 1.

he may deuoure. For the which cause Saint *Iohn* pronounceth this woe, saying: Woe to
1.Pet.5. the Inhabitants of the earth, and of the Sea:
Luke 22. for the diuell is come down vnto you, which
Apoc.11. hath great wrath, knowing that he hath but a short time.

6 For albeit the world séemeth to be the Parent, the bringer forth, and nourisher of bodies: yet is it the prison of Spirits, the exile of Soules, and a place of all wretchednesse and paines. For, as the World is place of sinne and transgression, a Station of Pilgrimage, and of woe, a habitation of wayling, and of teares, of trauell, and of wearinesse, of fearefulnesse, and of shame, of mouing, and of changing, of passing, and of corruption, of insolence, & of perturbation, of violence and oppression, of deceit, and of guile; and finally, the lay-stall of all wickednesse and abomination: so also by Gods Iustice it is appointed the place and pit of punishment, & euerlasting torment, wherein the euill Angels that rebelled with *Lucifer*, and the damned spirits of wicked men departed this life, haue endlesse paine without rest.

7 And albeit the Apostle calleth Sathan
Ephes. 1. a Prince that ruleth in the ayre, yet is that rule so slaue-like, and his power so weakned by

the Almighty, that when the Lord intended to punish the Sonnes of *Adam*, and strike the earth with Tempests of lightning and thunder, he thereby also beateth Sathan, and the whole rabble of his hellish fiends, that in their furie and rage, therewith they terrifie men by vgly shapes, and apparitions, and by Gods permission (to further man and beast) sometimes doe ouerthrow buildings, and doe fire and consume houses, leauing a most noysome and horrible stinke behinde them of the hellish place from whence they come. For it is not the Diuell, but the glorious God that maketh the thunder: and as testifieth *Syrach*, it is the sound of the Lords thunder that beateth the earth. Iob 1. Psal. 29. Eccle. 43.

8 Thus by Gods iust iudgement he ranneth like a run-agate in the Sphere of his hell, vntill the day of dome, for which season he is let lose: and yet with such prohibition and restraint, that in his malice he can proceede no further then shall séeme fit to the mighty Iehoua his Creator: and then hée shall receiue that punishment wherof S. *Iude* speaketh in these words; The Angels which kept not their first estate, but left their owne habitation, hee hath reserued in euerlasting chaines vnder darknes, vnto the iudgement of

of the great day: At which time there shall
a new heauen, and a new earth, wherein sha
2. Pet. 3. dwell nothing but righteousnesse, when the
are refined with the fire of Gods iustice, an
then all the creatures of these new heauens
and new earth, shall be made perfect. Fo
which perfectnesse & restauration enery cr
ture wayteth, being now subiect to vanity
Rom. 8. for the which they grone, that they may b
deliuered from the bondage of corruption
into the glorious liberty of the sons of God
For albeit the fashion & forme of this worl
1. Cor. 7. goeth away, (as saith the Apostle) yet the
substance shall remaine, whether of the hea
uens themselues, or of the elements, or
men, all which shall abide for euer.

9 At this time of restauration, when al
things shall become new, and when the dea
are raised vp againe to life in their corpora
bodies, then shall be prepared an out-set ha
bitation, which shall be a Chaos full of con
fusion, deuoid of the first most excellent thing
that God made, light: and in stead thereof re
plenished with darknesse, a thousand times
Exod. 10. worse then the palpable darknes of Egypts
plague, wherein the burning & intollerable
tormenting fire giueth no light, & where the
freezing cold which causeth gnashing of teeth
mittigateth nothing at all the burning heat

10 The

o The Holy Scripture, to inable the
ke capacity of man, to comprehend and
erstand the exceeding horror, and most
efull torment of this place, calls it a
tomlesse pit, *Tophet*, a dungeon, déepe &
e; the burning whereof, is fire and brim-
e. The Lake of the second death, which
neth with fire and brimstone. And in re-
d of the howling, roaring, and scréeching
hat place, it is compared to the valley of
nnon, néere Hierusalem, where the idola-
us people, at the sacrificing of their Chil-
n to the Idoll Moloch, made a confused
se of crying and howling, together with
ging and sounding of Instruments, that
pittifull scréetching of the Children, tor-
nted in that diuellish sacrifice, might not
heard. And for this cause Christ calleth
ll, *Gehennon*; which the Prophet *Dauid*
leth the nethermost Hell. Reu. 20.

11 And albeit to men that measure all
ngs by Philosophy, and humane reason,
nay séeme absurd that Fire should afflict
soules of the reprobate departed, and the
mned Spirits in Hell, for so much as the
ent is euer reputed more noble then the
tient: but no corporall body is more no-
then the Spirit: and according to the
nde of the Philosopher, in his Booke of
Generation:

Generation: Thoſe things onely are ag
and patient in themſelues, which commu
cate in the ſame manner: Yet in this poi
as alſo in many other things which lea
onely on Faith, and not on humane reaſ
we muſt beléeue it, becauſe the woꝛd of G
ſo deliuereth it. Foꝛ the ſoule of Diues
Luke 16. Hell, cryeth, and ſhall cry foꝛ euer; l
tormented in this flame. Which is no
rable, but really acted.

This then is no imaginary fire, but a t
coꝛpoꝛall fire, woꝛking really vpon body a
ſoule: on the ſoule, befoꝛe the day of iud
ment, and on both together in higher deg
of toꝛment after the day of Doome: not b
pꝛoper vertue and naturall action which
fire hath, but as the inſtrument of Gods
ſtice, not conſuming, but afflicting, afte
certaine manner of perpetuall detayning
the toꝛment of reall punishment.

21 But is this place of Hell ſo to bee
holden onely by Faith, that humane reaſ
cannot conceiue it to be ſuch, as it is deli
red to be in the woꝛd of God: Yes, veri
and foꝛ this cauſe the conceit of Poets w
not altogether idle, and deuoid of reaſon,
ſaying, that *Saturnus* diuiding his kingdo
among his ſons, gaue the weſt part towa
the lower Sea, to *Pluto* his yongeſt ſon

East part to *Iupiter* : and the Ilands *Neptune* of the Sea. And hereupon they ned, that *Iupiter* was King and God of eauen : *Pluto* of Hell : and *Neptune* of the ea.

And to describe Hell, they could not be- nke them of a more fit place in the earth, make a resemblance thereof, then a cer- ine territory in *Italy*, betweene *Baiæ* and *mæ*, where the *Cimmerij* inhabit : a place very deed so inuironed with high Hilles, at the Sunne from the first rising to the tting thereof, neuer shineth there : by rea- n of which continuall darknes, this Pro- erbe is vsed ;

Cimmerijs tenebris atrior.

More blacke then the darkenesse of *Cim- eria*. And here they place *Acherusia*, a darke ungeon, or way to Hell, out of which *Her- les* drew *Cerberus* the Dogge of hell. Thus ese Poeticall Fictions (grounded vpon rthly darkenesse) represent and set before s that inuisible darkenesse, which no man uer liuing on earth hath séne, nor tongue s able sufficiently to expresse.

13 Geographers tell vs of the Moun- aine *Ætna* in Cicilie, at this day called *Gi- ello Monte*, on the top whereof is a barren round mixt with Ashes, in the winter-time couered Plinie.

couered with Snow: the circuit of wh
Mountaine is twenty furlongs, & is enui
ned with a banke of ashes, of the height
a wall. In the middle of this Mount is a
a round hill of the same colour and matt
wherein be two great holes called *Crater*
out of which do rise sometimes sundry gr
flames of fire, sometimes horrible smoa
sometimes are blown out burning stones
infinite nnmbers. Beside the visible fi
of which fire, there is also heard within t
ground terrible noyse and roaring.

14 What else can these fearefull fie
flames, horrible smoake, burning stones,
such hideous manner blowne vp, and t
terrible roaring within that Mountai
Ætna import, but a certaine subterrane
part of Hell? As also it may be in like ma
ner thought of the Marine Rocke of Bar
in Glamorgan-shire in Wales: by a certai
cleft or rift whereof (if a man lay his ea
thereon) is heard the worke, as it were
a Smiths Forge: one while the blowi
of Bellowes: another while the sound
hammers, beating on a Stethy or Anuile
the noyse of knives made sharpe on a whe
stone: and the crackling of fire in a furnace
and such like, very strange and admirable t
heare.

15 M

15 Nauigators report, that there is a Sea
the voyage to the West Indies (called the
Bermudas) which is a most hellish Sea for
thunder, lightning, and stormes. Also they
lure vs of an Iland, which they call the
land of Diuels: for that to such as approch
ére the same, there doe not onely appeare
arefull sights of Diuels, and euill spirits,
ut also mighty Tempests, with most ter-
ible and continuall Thunder, & lightning:
nd the noyse of horrible cryes, with scrá-
ing, doth so affright and amaze those that
ome néere that place, that they are glad
ith all might and maine to flie and spéed
hem thence with all possible hast they can.

16 Cosmographers also informe vs of a
ertaine wonderfull whirle-pole in the fro-
en sea, not far from the Land, towards the
lands of the *Hibrides*: whereunto all the
aues of the sea haue their course from far,
hich there conueying themselues into the
ecret receptacles of nature, are swallowed
p, as it were into a bottomlesse pit: and if
ny Ship chance to passe this way, it is puld
nd drawn with such violence of the waues,
hat eft-sones without remedy, the force of
he whirlepole deuoureth the same.

17 I doubt not, but there are some which
scribe all these things to naturall causes &
workings,

worʒkings, oʒ elſe will account them no be
ter then Fables, as they doe all things el
which concerne Religion. But yet let ſuc
men now know (as one day with wofull e
perience they ſhall fæle) that theſe and man
moe wonderfull woʒkes of God in earth,
his wonders in the dæpe (beſide his counſe
& iudgemẽts reuealed in his woʒd) do aſſu
thoſe which feare God, that there is a Hell.

18 Who is ſo ignoʒant that he doth n
ſée and know, how in all things both nat
rall & ſupernaturall, there is an oppoſitio
and a contrariety? And thereforʒe alſo a Go
and a Diuell, a Heauen, & a Hell. This He
in the day of Dome (as touching the paine
and toʒments to be layd on the Diuell an
his adherents) ſhall be therein ſo inlarged
redoubled, that the darkneſſe of Cimmeri
and all the darkneſſe of the earth, beſide t
fire in the region that compaſſeth the earth
the fiery flames, lightnings, thunder, an
tempeſts, the ſmoake, terrible noiſe and ro
ring in the Mountaine *Ætna*, the feareſu
viſions neare the Iſland of Diuels, the ch
ling cold, and frozen Ice in *Frigida Zona*, th
in-dʒaughts and ſwallowing Gulfes of wa
ters, the whole barrenneſſe of the Earth
with all bitterneſſe, ſtinch, and whatſoeue
elſe may offend the ſenſes of damned me
(th

(the punishments of sinne) shall be gathered together into one Chaos of confession, wherinto Sathan with his Legions of damned Spirits, (which are now for a time let lose to remaine and conuerse in the fiery Region of the Ayre, in the hollow Caues and dungeons of the earth, and in the waters, and where it hath pleased God to appoint them) shall be plunged for euer and euer.

19 Therefore let Hell bee where it hath pleased God in his secret counsell to place it, to men vnknowne: whether in the North, or in the South, vnder the frozen Zone, or vnder the burning Zone, or in a pit or gulfe that shall excedingly participate of both, it maketh to vs no matter of exception. For, most true it is, that Saint *Gregory* sayth, *The wicked shall bee cast into vtter darkenesse, that they may there gnash their teeth, which delighted heere in nothing but gluttonie.* For heat and burning, commonly make men to weep: and cold causeth men to beate and gnash their teeth. *In Hell* (saith he) *There shall bee cold intollerable, fire vnquenchable, the Worme immortall, stinke that cannot bee indured, darkenes palpable, the horrible scourges of Diuels, and the fearefull sight of Diuels.* Greg super illud. Mat. Eijcientur in tenebras.

20 Thus much then wee learne hereby concerning Hell, that it is a most fearefull e

horrible place, into which the Soules of all that liue vngodly in this present world, and in vnbeliefe, are carried after death, by the diuell and his Angels: euen as contrariwise, the Soules of Gods children which liue in his feare, and in Christian obedience in this world, are carryed vp into *Abrahams* bosome, as was *Lazarus*; and are in the hands of God, where no torment can come nére them. For, as S. *Gregory* sayth, *Inasmuch as the wicked haue in this life, forsaken their Creator both in body and mind, they shall in Hell-fire be tormented both in body and minde together.* And now that we haue hitherto spoken at large concerning Hell, it resteth that somewhat be declared, as touching the paines & torments that are now, and shall be for euer in the same: In the which, albeit there is but one fire, yet (S. *Gregory* sayth) *It doth not torment sinners after one manner.* For euery one shall be punished according to the quality & quantitie of his sinnes.

21 As in sin there are to be séene two turnings, namely, a turning away from the chiefe, & increat good or felicity, called *Summum bonum*, and a conuersion, or turning to the lesser & created good, which be the things of this world: Euen so in the punishment, which is answerable to that sin, there shall

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be found two sorrowes: The one, which shal arise of the losse of euerlasting blessednesse, and the other which shall arise of the paine and torments which shall be brought vpon the body and Soule. Both which sorrowes and torments, the Schoole-men call the paine of losse, and the paine of sense.

22 But first of all we will speake of the losse of felicity, which is the greater punishment. There cannot be imagined or deuised any paine or punishment so grieuous, which is comparable to the losse of felicity: for if to liue in exile & banishment in a close prison from our deere friends in this world, it may seeme a punishment, how greatly will that separation from God torment vs! whose only sight is so great happines, that suddenly it maketh a man blessed and happy.

23 It was to the Citizens of Rome a great punishment, and almost the greatest of all other, when for some great offences they were compelled to forsake the Citty & company of Citizens, and to dwell in certaine desart Ilands, among the Barbarians. Wherefore *Marcus Tullius*, when he was brought againe from banishment (as if he had entred into a new world, & had gotten heauē for earth) said, as a man amazed, how beautifull is Italy! how faire are the regions

thereof! What goodly fields! What pleasant fruits! What famous Citties! How great humanity of Citizens! What an excellent Common-wealth! And so forth. How great griefe and sorrow then shall they feele which are absent from the Pallace of Heauen: From the Common weale of Saints: From those most happy Regions, where Peace, Charity, Tranquility, and Ioy raigneth: where the voyce of praise and reioycing, and continuall *Alleluiah* is sung: And finally, to bee absent from that most pure light, which maketh the beholders ioyfull and happy: and when they shall be compelled to dwell for euer in most filthy prisons, and as it were, in a sinke of all filthines, where there shall be no order, but continuall horror: where there shall be no voyce, but of such as mourne, and blaspheme: where there shall be heard no sound, but of beating rods, and of whips: and with a rabble of all sorts of Diuels, both barbarous and cruell, and also in the company and fellowship of most wicked men.

24 Then shall their eyes be opened, then shall the vaile bee taken away from before their face, then shall they see with exceeding sorrow, that betweene the euerlasting Felicity and these fraile & transitory things, there is

is incomparable difference, when they shall behold most euidently, that they haue lost the ioyes not to be told, & permanent for euer, for shadowes and dreames.

25 There shall be so great sorrow, that although the damned doe know, that all accesse vnto euerlasting blessednesse is shut vp from them, and that there is a most great Chaos, & vniuersall confusion set betweene them and the place of the elect and blessed, yet being compelled with a certaine natural desire, they shall not refraine themselues from these cryes: Lord, Lord, open to vs: Lord, Lord, open to vs.

O Lord open our hearts, & giue vs grace to seeke thee while thou art to bee found.

26 Hell therfore is an intollerable thing: and the paine thereof most horrible: and yet if it were a thousand times bigger, it is not comparable to the separation from the honour of that blessed glory in the Kingdome of Heauen, and to the hatred of Christ, when he shall say, I know you not: and to this reproach & checke, When I was hungry and thirsty, yee gaue mee no meate nor drinke, &c. For we shall more easily endure a thousand thunder-claps, then to haue his most méeke and louing countenance turned away from vs.

Mat. 25.

27 Moreouer, the losse of this felicity, bringeth with it selfe the losse of all good

things. For, the eyes of the damned shall see no comely shape or forme : their eares shall heare no manner of Harmony : their taste shall haue no swéet or sauory thing to delight it: their féeling shal haue no soft thing to serue it : and their smelling shall haue no fragrant sauours to refresh and comfort it. For they which shall be once shut out from the company of GOD, are at one instant drowned in the Ocean of all calamities and miseries, without hope of deliuerance. Let vs then déepely weigh & consider, how great a matter it is to lose Felicity.

28 Now let vs come to intreat of that torment, which is therefore called the paine of sense by the schoolmen, because it is aswel layd vpon the outward senses of the body, as vpon the inward faculties of the minde. And that wé may first deale with the torment of the inward sense, yee shall obserue, that there are foure faculties of the Soule, which shall be vexed in hell with wonderfull torments. The first, is that which the Græcians call Phantasia, and Wé, Cogitation. The second, is Memorie. The third, is Vnderstanding. And the last, Will.

Cogitation.

29 Cogitation therefore shall be most vehemently vexed with the féeling of those torments into the which both the body and the

the minde shall be cast. For, if now some great griefe doth so possesse our cogitation, that a man cannot, would he neuer so faine, but thinke of that griefe; what will the torments of Hell doe in the minds of the damned? which shall be greater, without all comparison. Therefore cogitation shall increase their griefe and sorrowes, & those sorrowes shall whet and stir vp cogitation, and they both shall so fede one another, that they shall leaue no place of rest, neither in the minde, nor in the body of the damned. These therefore shall bee the contemplations of those men, who when they might in this life fruitfully haue thought vpon these things, would not: and they which disdained here to vse these most profitable meditations, as a bridle of their lusts, shall in that time suffer them, as most cruell torments.

Holy meditations, are as a bridle to lust.

30 Furthermore, the Memory shall be no small crosse to the mindes of the damned, when they shall begin to call to minde their former delights, and the pleasures past, for the which they are now come vnto those torments. For then too late shall they perceiue, with what bitter sauce they were seasoned, which in time past seemed so sweete vnto them. But they shall much more vehemently bee tormented, when they shall compare

Memory.

the breuity of the pleasures past, with the eternity of the present sorrowes. For, what Mathematician so skilfull can be found out, which can declare to vs how much greater that euerlasting time shall be, then the time of these transitory pleasures? How shall they then groane and mourne, and what great deepe sighes shall they fetch, when they shall find by experience that their pleasures were most momentany, and that they are gone as a dreame and shadow, and that their sorrowes shall haue none end?

Vnderstanding. 31 But the vnderstanding, as it is a faculty more excellent and perspicuous, so shall it bee tormented with a more intollerable crosse. In this facultie shall the worme bee, which the Scriptures so oftentimes threaten to sinners, where it is said, that their worme dyeth not, and the fire shall not be quenched. For as the worme hath his original from the wood, & yet doth it continually eate & consume the wood wherof it commeth: euen so this worme springeth from sin, and holdeth a perpetuall warre with sin, and is nothing else but a continuall repentance & sorrow, full of rage and desperation, which they haue by reason of their sinnes, when they see & feele that for them they haue lost the Kingdoms of Heauen, and haue incurred

arred those vnspeakeable torments. This
worme of the damned, resteth neither day
or night: but biteth and gnaweth continu-
lly, and fædeth vpon the bowels of those
miserable men, alwaies bringing to their
remembrance the notable opportunity which
they had héere in earth, not onely with very
small labour to haue escaped those punish-
ments, but also without money, or money-
worth, to haue gotten the Kingdome of Hea-
uen. Therefore they shall euermore contend
with themselues, and say: O miserable men
that we be, to whom the Kingdome of Hea-
uen was sometimes offered frely to receiue
& possesse, the which the Preachers of Gods
word did humbly and louingly beséech vs to
embrace, and wé refused! If we had truely
repented vs of our sinnes, all had béene for-
gotten. How small a thing had it béene to
haue repented? If we had craued mercy, we
had easily obtained it: if we had called for
helpe & grace faithfully, it had béen at hand:
if we had giuen but a cup of cold water for
the Lords sake, we had not béen vnrewar-
ded. But now we fast continually, & shall be
tormented, we shall be afflicted, & shall reape
no fruit thereof. O that golden time mis-
spent! How is it now gone, and neuer shall
returne againe! Who bereaued vs of our
cares;

eares; Who shut our eyes; Who stopt o eares; Who so bewitched vs, that we neue thought vpon these punishments, that we n uer had regard to these times, that we neue foresaw this misery, and that we hearkne not vnto them which forewarned vs.

Will. 32 And if the Vnderstanding shall sée these things, what shall we then say of th Will, which is the chiefe and principal cau of sinnes? The Will therefore shall be euer more tormented with a certaine outragiou enuie, which it shall conceiue of the honou and glory of Almighty God, and of all th Saints of Heauen, according as it is s downe in the Psalms, The vngodly shall se Psal. 112. it, and it shall grieue him; he shall gnash wit his teeth, and consume away: the desire o the vngodly shall perish. Also in the Will of these sinners, there shall be ioyned wit enuy an extreame hatred against God: fro whence shall arise horrible curses, & blasph mies, which shal neuer cease in their mouth For when they shall perceiue, that there i no hope any more to recouer their saluation and shall also be assured that they shall at n time come into the fauour of God, and tha their torments shall neuer haue end: An further, when they shall sée, that it is Go himselfe which kéepeth them, as it were sa

Heare & tremble, O ye wicked and prophane.

boun

and with chaines in these perpetuall tor-
nts : and that it is he which doth from
high cast downe vpon them thundering
mpests, and with his omnipotent breath
th kindle those Furnaces of hell fire: then
ey will rage and foame like mad dogs, &
ll neuer cease from barking, from blasphe-
es, and cursed speaking. They will curse
m because he created them, and adiudged
em to death, & yet dying, are neuer dead.
hey will curse his punishments, because
tormenteth them so vehemently. They
ill curse his benignity, because it is now
rned into seuerity. They will curse his
osse, and his bloud-shed vpon the same, be-
use it hath béene profitable to so many, and
thing auaileable vnto them.

Frō wicked blasphemies, good Lord deliuer vs.

33 To conclude, they will curse all the
aints and Angels of Heauen, because they
all sée them in ioy & felicity, & themselues
euerlasting misery. This shall bee their
rpetuall symphony & melodie : these their
uening and Morning Songs : these their
salmes and Hymnes which they shall sing
these dolefull Temples of Diuels, where
ey shall haue fire and brimstone, in stead of
rankincense, and the noyse of stripes with
hips and maules ; which shall enforce wa-
ng, howling, & gnashing of téeth, in stead
of

of Organs, Trumpets, Cornets & Harpes

34 Thus farre concerning the sorr
which ariseth of the losse of the chiefe fe
city, and which the inward faculties of t
minde doe suffer, which haue béene shew
to be the greatest, and vnspeakeable. No
also we will shew, that to be an exceeding s
row, which the very torments shall worke
the externall senses of men.

35 Therefore as the reward of the bl
sed is not some certaine particular good
seuered and diuided from other good thing
but a certaine common and generall good
felicity, wherin all good things, all delight
and pleasures are contained: So the pai
and torment of the damned, is not one ki
of sorrow (as of the head, of the eyes, of t
téeth, of the reines, and so forth) but it i
certaine generall punishment, which co
prehendeth all the sorrowes of all the me
bers and senses together.

36 If the sorrow and paine of a wom
trauelling in child-birth be so great, & so g
nerall, that it inuadeth euery part; wh
shal become of them, vpon whom all mann
of sorrowes shal come? If a man cannot i
dure a little fire in one part of his body (a
on his little finger) but one houre, how i
tollerable shall the paine of the damned b

wh

en they shall wholy burne within and thout? Which of you (sayth the Prophet *ias*) can dwell with burning fire? And yet fire héere is but a picture and shaddow of t vnquenchable fire there in Hell, where e drop of cold water will be moze wozth, n all the iewels of the wozld, though only wle the tongue.

37 All the senses of the body shall be héere mented: and that not with heate onely, t also with extreame and most fréezing d: as *Gregory* affirmeth in these wozds: *Hell is intollerable cold, vnquenchable heat, an nortall Worme, a stinke not to bee endured, a rge euer striking, darkenesse palpable, a feare- vision of Diuells, confusion of sins, and a despe- ion of all good things.*

38 This endlesse miserie shall inforce e to howle and cry, Cursed bée the day erein I was bozne: and let not the day erein my Mother bare mée, be blessed. rsed bée the man that shewed my Father, ing: A man-child is bozne vnto thée, and nforted him. Cursed bée hée, that hée slew e not, euen from the wombe, oz that my ther might haue béene my graue, oz her ombe a perpetuall conception. Wow is hat I came forth of the Wombe to sée our, paine, and sozrow, what my dayes

should

should be consumed with shame?

39 Three things among many other te
ments, shall inforce the wicked to blaspheme
and curse: first, that before the day of dom
they daily see the downfall of those into hel
of whose damnation they themselues hav
beene the authors. And for this cause *Di*
in Hell prayed *Abraham* to send *Lazarus*
his Fathers house, to forewarne his Br
thren, that they might not come into th
place of torment.

40 Secondly, because in Hell the wate
which they could wish might serue for the
refreshing, shall be like the burning pitc
which shall neuer be quenched; the smoa
whereof shall ascend for euer.

41 Thirdly, because they shal be gather
together as the Prisoners in the Pit, & fa
gotted vp in a band, like a bundle of stick
for the fire. For, as Heauen is (as touchi
the many mansions whereof Christ spea
eth) in it selfe infinit, answering the essenc
maiesty, and power of God, being placed
boue all Orbes & Spheres, and far beyo
all circle & compasse of mans capacity: em
so Hell is limited in a small Orbe, capab
of no more then the damned, and the Inst
ments of their torments, which cannot b
very spacious, in regard the whole earth
mu

uch lesse than ỹ circumference of the Sun. The straitnes of which place shal bring to ỹ uge heaps of the damned, packt vp therein, ncrease of torment, with palpable darknes.

42 Now, if this hell were but a temporal aine (as *Origen* thought) then hope would heare the tormented sinner: but the tor- nents are eternall, and the tormented quite estitute of hope. The worme of conscience s there for euer without solace, & gnashing fteth shal be continually without gladnes. Thus the torments of the damned, shall ontinue so many Worlds, as there be starrs n the Firmament, as there be graines of and by the Sea-shore, and as there bee ops of water found in the Sea. And when ese Worlds are ended, the paine and tor- nents shal not cease, but begin afresh: & thus is wheele shall turne round without end.

43 For, when the motion of the *Primum Mobile*, and of the heauens shall cease, then al time also cease. Now in this world, ther s a time past, now there is a time present, nd a time to come: but then there shal be no me past, nor any time to come: no weeke, o month, no yeare, nor any variation of me. It shall be as the day whereof the Pro- het speaketh, which shal be neither day nor ight. This shall be a very long day: for it

it shall bee for euer and euer. For one da
is with the Lord as a thousand yeares; an
a thousand yeares, but as one day of dark
nesse and of blacknes.

44 What man considering these thing
will endure these Hellish torments, euer
lastingly, to enioy for a little while the vain
pleasures of the flesh? Although a man h
liuing in sinne, might procure vnto himsel
the wisedome of Salomon, the strength
Sampson, the beauty of Absolon, & Susann
the riches of Crœsus, the power of Augu
stus, and the yeares of Methusalah: wha
would all this profit at last, if after a while
being in death, thou canst neuer deliuer th
Body from the wormes, nor thy Soule fro
hell fire? And as our Sauiour Christ saith
What doth it profit a man to winne all th
world, and to loose his owne soule? If tho
often meditate these things, thou shalt
both leade a good and holy life, &
after a while, make a bles-
sed and happie end of
thy Pilgri-
mage.

CHA

CHAP. V.

Concerning the ſmall number of them that ſhall bee ſaued.

STriue to enter in at the narrow gate: for many, I ſay vnto you, will ſeeke to enter in, and ſhall not bee able, *Luke.* 13. With what purpoſe and meaning hath the Lord uttered this ſentence? Verily, to no other end (as may bee gathered by the words going before) then to ſhew, that there are few in number which are ſaued, and many which periſh.

2 For there are ſome which had propounded this queſtion to the Lord, ſaying, Lord, are there few that bee ſaued? To the which queſtion the Lord anſwered ſo wiſely, that by his anſwere he taught, that there were but few which ſhould be ſaued, and

also rendzeth a reason why they were but few: Striue (saith he) to enter in at the strait gate; for many, I say vnto you, will striue to enter, and shall not be able: the which is all one, as if he had more plainely said, they are but few which shall bee saued: and that for no other cause, but for that the gate of life and saluation, is strait and narrow.

3 This thing the Lord goeth about to print in our mindes, when as hee so often times repeateth, Many are called, but few are chosen: And when he cryed again, Wide and broad is the way which leadeth to perdition, and many there be which enter thereat: but narrow and strait is the way which leadeth vnto life, and few there bee which find it.

4 This thing, *Isaias* setteth before our eyes by a very plaine, and yet fearefull similitude: for thus he speaketh, Surely, thus shall it be in the middest of the earth, among the people, as the shaking of an Oliue tree, and as the Grapes when the Vintage is ended. *Isaias, Chap.* 24. 13. These shall lift vp their voice, and shall sing praises, when the Lord is glorious and magnificent: that is to say, how seldome doe Oliues hang vpon the tree after they were shaken? & how seldome are grapes found vppon the Vines after the Vintage

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euen so few shall be saued out of the number of men. Who will not tremble? who will not forget his sport and mirth, and delights, if he begin to thinke vpon this thing?

5 Againe in *Esdras* it is said, The most High made the World for many, but the world to come for few: The earth yeeldeth great store of clay to make Pots, but little gold: So it is with the worke of this world, there be many created, but few shall be saued. We see hereby, that euen in naturall things, those that be most excellent, are most rare; much clay, but little gold: great plenty of common stones, but of precious stones very few: vnprofitable hearbes spring euery-where, but wholesome and medicinable Hearbes are more season. 2 Esd. 8. 2

6 How many millions of Infidels, Barbarians, Turks and Iewes, which remaine in the darknesse of their owne ignorance, are damned? And among Christians, so many as hold not their profession truely, or otherwise are euill liuers therein. And before the comming of Christ, all the world went the broad way to damnation, for many thousand yeeres together, excepting a few Iewes which were a peculiar people vnto God: and yet amongst them also, it seemeth the greater part were not saued.

7 If this be so, that God damneth so many thousands for one that he saueth; how is it true that his mercy is aboue al his works, and doth surmount his iudgements? For if the number of the damned, doe so much exceed the number that are saued, it may seeme that the worke of iustise doth exceed the worke of mercy.

8 To this obiection it may thus bee answered: First, that mercy may be sayd to exceed his iustice, for that our whole saluation is of his mercy, and our damnation of our selues, as from the first and principall cause thereof, Thy perdition is onely from thy selfe (O Israel) and thine assistance to doe good, is onely from me.

9 Secondly, in that he desireth that all men might be saued. Whereby it appeareth, that he offereth his mercy to all willingly and freely: and is constrained to execute his iustice by our obstinate behauiour onely, Math. 23.37.

10 Thirdly, in that hee vseth many meanes to saue the damned in this life. First by calling them, & assisting them sometimes with his grace to doe good, by mouing them inwardly with infinite good inspirations: secondly, by alluring them outwardly with exhortations, promises, and examples of other

others: thirdly, by aduersities: fourthly, by prosperities: fiftly, by giuing space to repent: lastly, by threatnings. This must néedes make the very damned confesse in hell, that his Iudgements are nothing comparable with the greatnesse of his mercies.

11 But to returne to our purpose: séeing they are so few that shall be saued; if they be cõpared with those which shall perish, *Isaias* saith full truely, these shall lift vp their voyce they shall shout for the magnificency of the Lord: that is to say, when (the kingdome of Antichrist being finished) Christ shall come in the cloudes of heauen with power & Maiestie; when hee hath cast innumerable multitudes of the wicked into hell fire; when hée hath iudged all blasphemers, all fornicators, all drunkards, & vncleane persons to eternall torments, and when hée hath tumbled downe headlong all proud persons; then those few which are left, shall lift vp their voices, and shal breake forth into the praises of the Lord.

12 Now, let all men which are louers of themselues, eate, and drinke, play, laugh, liue in security, and giue themselues to delights, and they shall sée what will come vpon them one after. Verily, if they be but a few that be saued, these are not like to bee of the number: but are rather to bee reckoned among

those which play vpon the Cymbal & Harpe: liuing in prosperity and pleasure all their daies, at last descend into their graues.

13 Thus haue we the meaning and purpose of our Sauiour Christ in the former sentence: now we will begin briefly to expound the same.

14 Striue (saith he) to enter by the strait gate. One moued the question, but the Lord maketh answere not to one onely, but to many: Striue ye to enter in at the strait gate. For although one had propounded the question, yet there were many which desired to heare the solution of the question.

15 But what is that strait gate by which we are cõmanded to enter? Surely, no other thing, then Christ himselfe. For, in another
Ioh.10.9. place he saith plainely, I am the dore, by me if any man enter, he shall be safe. And againe,
Ioh.10.6. I am the Way, the Truth, and the Life.

16 After what manner then doe men enter by Christ? Two things are required for this entrance by Christ into heauen: the one is, on the behalfe of Christ: the other is on our behalfe. That which is required on Christs part, is, that he open the gate: for he hath the key of *Dauid*, and openeth, and no
Apoc.3.7 man can shut, & he shutteth, and no man openeth: and this is done long since. For Christ

the

then opened to vs the gate of euerlasting life, when liuing heere vpon earth, hee was obedient to his Father, humbling himselfe to the death, the most shamefull death of the Crosse. For, as the disobedience and pride of the first Adam, did shut vp the gate of the Kingdome of Heauen: so the obedience of the second Adam, and his humility, opened the same againe. Therefore that which is required on the part of Christ, is already done: for the gate standeth wide open, and shall so stand vnto the end of the world.

17 But on our part this is required, that wee striue and labour by Gods assistance to enter in at this gate, which (as is said) standeth open. And wee enter when wee vse and receiue those meanes to obtaine saluation, which Christ appointed: namely, Faith and Repentance. For this was the first sermon he preached: Repent and beleeue the Gospell. Those two doe worke hope, charity, humility, chastity, patience, &c. But because these things are hard to the carnall man, and vnregenerate, therefore the gate of saluation is called the strait gate.

Mar. 1. 15 Faith cõmeth by hearing the word preached.

18 But some man peraduenture will say, if the law of the Lord be a strait way or gate, why doth the same Lord in another place affirme, that his yoke is sweet, and his burthen

light: How doe these thinges agree? Striue you to enter by the Strait gate; and My yoke
Mat.11. 30. is sweete, and my burthen light, The knot may bee vndone many wayes. St. *Chrisostome*, expounding the Seauenth Chapter of St. Mathewes Gospell, affirmeth, that the Law of the LORD in it selfe is grieuous hard, but yet also, that it is light and sweete,
Ro.8.18. if the rewards to come, and the torments to come bee considered. For the suffrings of this life, are nothing in comparison of the glory that shall be shewed vpon vs.

19 If the sicke man for the loue of his health, is very willing to drinke most bitter potions: If the Husbandman in hope of the Haruest to come, setteth light by the scorching heat of Summer, and the pinching cold of Winter: If the Marchant feareth not the danger of ship-wracke, nor the lying in waite of Pyrats, when he aduentureth for gold: If the souldier for vaine glory, and a shadow of Honour, thinketh the burthen of his armour light, and is contented to vndergoe hunger, thirst, watchings, labours, wounds, perils, & death it selfe: how can it be, but that those things which God commaundeth, must bee easie & light to a Christian man? especially if he consider that great and sempiternall glory which God promiseth to his Souldiers.

20 The

20 The Holy Apostle writing to the Ephesians, doth not without cause say, that hée prayeth with so great carefulnesse that the God of glory would vouchsafe to giue them the spirit of wisedome, and illumined eies of the heart, that they may know what is the hope of his calling, and what is the riches of his glory, and of his Inheritance in the Saints. For he knew that the greatnesse of the heauenly reward was such, that the onely consideration thereof was able to make all grieuous and bitter thinges swéete and light. Eph. 1. 8.

These cogitations (saith S. *Cyprian*) What persecution, what torment, can ouercome? The mind which is settled vpon Religious meditations, standeth firme and stable: and the same mind standeth immoueable against all the terrors of the Diuell, and threatnings of the World, being confirmed by a stedfast faith of the things to come. Cyprian de exhort. Martyrij.

21 The punishments also and torments which are to come, are so continuall and grieuous, that to escape them, all the labors that we suffer héere in earth, are not to be accounted labours.

22 But yet let vs sée another answere to the former question. The way of the Lord in the beginning is very strait, but by little and little it is enlarged. In the beginning it

it ſæmeth hard & bitter: but by vſe it groweth eaſie, by little and little: by the cuſtome it is made light and ſwéet.

23 Hereupon Saint *Bernard* ſaith, The Commandements of God, at the firſt ſeeme importable; afterward not ſo heauy; then, not heauy at all; and in the end they delight. To this agréeth the ſaying of S. *Hierome*, Vertues are hard to him that firſt takes them in hand, eaſie to him that profiteth in them, and ſweet to him that exerciſeth them. And S. *Auguſtine* ſaith, The pathes of Equity, when a man firſt entreth into them, are ſtrait and narrow: but when hee hath gone forward in them a time, they ſeeme ſpacious and broad.

Pro.4.18. Alſo *Salomon* in his Prouerbs ſaith, I haue taught thee in the way of wiſedome, and led thee in the pathes of righteouſneſſe, wherein when thou goeſt, thy gate ſhall not bee ſtraite and when thou runneſt, thou ſhall not fall. That is to ſay, before thou entreſt, thou ſhalt be diſcouraged: but when thou art entred thou ſhalt féele little difficulty, or none at all.

24 Homer, the Prince of Gréeke Poets a Heathen man (but yet wiſe) writeth, that when Vliſſes ſhould paſſe by thoſe places where Circe a famous woman in Inchantments (wherby ſhée turned men into beaſts

dwel

welt, carried with him a certaine hearbe, by the force whereof, he fortified himselfe against her power: the roots of the which are most foule and stinking, but the flowers most faire, and white as milke. The purpose of *Homer* is hereby to shew, that wise men (whom he describeth in the person of *Vlisses*) are wont to guard & fortifie themselues with vertue, which is stronger then any armour of proofe: lest being vanquished with diuers desires and lusts, they be transformed and made like vnto brute beasts: & that vertue is like to the said hearb, which hath black roots, and white flowers; for that the beginnings of vertue are hard and vnpleasant, but the fruit thereof most swéet and good.

25 Moreouer, experience, and daily vse proueth this. For there are many to whom if wée should say thus, This must be your life hereafter: Ye shall abstaine from pastimes and pleasures: ye shall seldome walke abroad out of your houses: ye shall not hunt after feasts and banquets: ye shall not vse wanton daliance with women: but ye shall follow your vocation at home, wherein yee shall be conuersant: and hereunto yée shall ioyne praier, reading, and godly meditation. To this they would answere, wee can in no wise performe this, without God should worke

worke a great miracle in vs, this is no humane life, but a life for Angels.

26 But if these men would begin to enter the kingdome of heauen, and as it were with a strong hand, to resist their euill customes, to exercise themselues in good workes, and willingly to vse those remidies, which helpe to rote out sinne and wickednesse (as often prayer and fasting, the receiuing of the blessed Sacraments of the body and bloud of Christ, the diligent reading of the Scriptures & other good bookes, the company and fellowship of good men) who doubteth, but that vpon these religious exercises, there will follow such good successe, that the way of the Lord shall bee opened vnto them more and more: and that in a short time they shall see themselues in the place with exceeding ioy of mind, whereinto afore they thought they should neuer come: and thus they shall not onely with labour and paine, but also with delight and pleasure, abstaine from sinne and wickednes, and line a holy & blessed life.

27 For the Philosopher (though an Ethnicke) saw this plainely, and so taught, that it is a pleasure to a vertuous man to liue vertuously. And *Salomon* expresseth the same thing in other words, The righteous man reioyceth to deale righteously.

28 More

28 Moreouer, this question may bée answered another way, if wée say with *Theophilact*, that Christ as a strait gate, and narrow way, so called, not so much because hee so is, but because hee séemeth so to the louers of the world, to wealthy and rich men. For in very déede, if men were humble, if they would lay aside many vnprofitable burthens, and put off the garments of the flesh, they would (peraduenture) finde no straitnesse in the way and gate of the Lord: whereas now they thinke vpon nothing, but how they may rise continually, how they may ware fat in body, swell in mind, how they may extend & inlarge their possessions, how they may abound and flow in wealth: neither do they cease at any time to lade themselues with the heauy burthens of the cares of this life. And what maruell then, if to such men the gate of the heauenly Kingdome séeme to be strait and narrow?

29 It séemed not a hard and straight way to the Apostles of our Lord: it séemed not so to them which succéeded them in profession, who forsoke all that they possessed, & would néeds follow pure Christ in pouertie. For it cannot be expressed in wordes, how ample and large the way of the Lord shall bée made vnto all them which can set their heart

heart vpon heauen, contemne earthly vanities, with great feruency of minde to cleaue wholly vnto God, and which can cut off the desires of vnprofitable things.

30 Last of all, this may be added also for the explication of our question; that the law and Commaundements of God are a strait way and gate, if they be considered by themselues, and alone. But if the grace and helpe of God be ioyned vnto them, they ought not to bée called a strait gate, but a swéet yoke, and a light burthen.

31 For this is the difference betwéene the Law and the Gospell. The Law commanded that we should be holy, but it gaue no grace by which men are sanctified: It commanded vs to fight against the Diuell, but it gaue not vnto vs necessary armour and weapons to fight: It commanded vs of carnall to become spirituall; but it gaue not the holy Ghost, by which we might be spirituall: It commanded vs to goe forward towards heauen, but giueth not vnto vs Ladders and steps by which we may ascend into heauen.

32 Therefore the Law was a yoke, but not a swéet yoke: It was a burthen, but not a light one. But the Gospell commanding the selfe same things, giueth help & strength,

that

that they may not only be done, but also that they may be easily done.

33 Wherefore the Gospell is a yoke, but sweet: it is a burthen, but light. It is also a straight and broad way: it is a sharpe and pleasant way. Let vs heare the words of the Prophet, saying: Because of the wordes of thy mouth, I haue kept hard waies. Behold a yoke and a burthen, a strait and a narrow way. Let vs heare the same Prophet again: In the way of thy Commaundements I haue had a great delight, as in all manner of riches. Againe, I haue run the way of thy commandements when thou hast set my hart at liberty. Behold, a helpe of grace. Psal. 119.

34 For then the way is inlarged, and the course easily finished, when the heart is made spacious and wide with the fire of loue. What is the cause that all the Saints did so great and wonderfull workes, and we so small, and the same not without the compulsion of the Lawe, many times? Surely, there is no other cause but this: they were feruent, but we are cold. Finally, they which complaine of the straitnesse of the Lords wayes, seeme to mee not to haue knowne as yet what the Gospell signifieth. For, what doth the Gospell signifie? what grace? what the law of Loue? What the Holy Ghost? What

What, Christ? What, Iesus? And what, deliuerer? But a deliuerance, but libertie and charity, but swéetenes and facility.

35 What this gate is, whereof the Lord speaketh, why it is called straight: we haue hitherto shewed: these words are to be considered, Because many I say vnto you, shall seeke to enter and cannot.

36 There are thrée sorts of men, which shall séeke to enter in, and yet notwithstanding cannot: and there is also a fourth kind which doe not so much as séeke to enter in.

37 There are some therefore, which séek to enter into the kingdome of Heauen, but they doe not therefore enter, because they doe not seeke to passe & enter by the strait gate, but by the broade way. And of this sort are the Mahometanes, the Iewes, Heretikes, Papists, Sectaries, and all Infidels. The Mahometanes séeke to enter, and to be saued: but therefore they enter not, and cannot be saued, because they enter not by the strait gate, Christ: but by the broade gate of Mahomet. For when Mahomet saw the straitnesse of Christian Religion, he opened a certaine other gate, broad and wide, which leadeth the direct way vnto hell.

38 Behold and sée what a wide, gate Mahomet hath set open, hée hath taught nothing

nothing to be beliewed which exceedeth mans vnderstanding: no Trinity, no Incarnation, no Death or Resurrection of the Sonne of God. Also he hath taught to hope for nothing which the eye hath not, nor the eare heareth not. The flouds of milke, hony, and Wine, fulnesse of Venery, and fulfilling of lusts, multitude of Seruants, continuall sports and banquets; these he would haue to be the felicity of the blessed.

39 The Papists also set open a very wide gate, when they teach men to merite heauen by workes, to purchase vnto themselues with money, pardon for their sinnes past and to come, to redeeme their soules out of Purgatory fire, by purchasing infinite Masses and Dirges with money, to be sung after their death, to haue absolution of their sinnes by confession to a Priest, with diuers other poynts of like sort: which maketh the way very broad and open for rich men, but strait and narrow for the poore.

40 In like manner all Heretikes, and Schismatikes, which cannot indure & abide the straits of this gate, doe open euery one to himselfe a proper gate. The Family of loue, haue a peculiar gate: the Anabaptists, and Libertines, a wide gate: and the Brownists, and Barrowists at this time, a

fantasticall gate, which seeke an equality of States and persons, a common participation of other mens portions, a sacrilegious spoyle of the Lords Treasury and Sanctuarie, with Athalia: whereby they open the broad way of disorder and confusion, and a liberty to all sinne and wickednesse: and yet by these gates which stand so wide open, a great multitude of men doe daily enter.

41 All which the Lord calleth back with these words: Striue ye to enter in at the strait gate; for many (I say vnto you) haue sought to enter (namely vnto life) and cannot: because they enter not in at the strait gate which onely leadeth vnto life.

42 Let not the largenes of the gate mo you. What doth it profit to enter easily, a not by the strait, if ye enter into Hell? N rather if ye be wise, suspect & stand in fea of the broadnes of the gate, & of the facil of faith. Strait is the gate, and narrow is t way which leadeth vnto life. And that is t Christian faith. which for the deepenes a excellency of his mysteries requireth th that vnderstanding be captiuated & will.

43 There are yet another sort which d sire to enter in at the straight gate, but th come too late, and therefore seeking to ent in, cannot. Ye that slept not quickly, and

the first, into the water of the poole Bethesda, after the Angell had stirred the same, lost the benefit of healing: and great were the liberties and priuiledges which the Israelites had in that great yeare of Iubile, which was euery fiftieth yeare: & he that challenged not his frædom in this time, afterwards lost it. Euen so, now is the time of health, wherein the Archangel Christ Iesus, maketh the water of life effectuall to our saluation: now also is that Iubile, wherein we are to challenge the benefit of Christs death & passion, and the gate of Heauen is set open: but the said water of life must haue his vse in time, or else it helpeth not: and when the yeare of Iubile is past, the gate of heauen will be fast shut vp. Euery mans life is his yeare of Iubile: and when his life is ended, the Iubile is past, and he is barred from the gate of life. Leui. 2. 5. Num. 26.

44 And because many, while they liue here, are ouerwhelmed with the cares of this world: and passing on their way, doe promise vnto themselues a long life, and a large yere of Iubile; the Lord foreseeing their peril, doth after this maner carefully admonish them. Striue yee to enter in at the strait gate; as if he should say, vse no delaies in the way but make haste, runne apace while the yére of Iubile lasteth, while ye haue time of

repentance, and while the gate of saluation is open. For many shall seeke to enter in; but because they come too late, they shall not enter. They shall knocke in vaine at the gate, they shall crie in vaine, Lord, Lord, open vnto vs, and in vaine they shall wish to haue one day of repentance.

45 And for whom I beseech you, are those things so often spoken? Are they spoken for those that are dead, & stand without, knock- Math. 25. ing, and saying, Lord open vnto vs? No verily, they are not spoken vnto them, for they haue no profit thereby: but they are spoken to vs, and for vs: and to vs (I say) is this spoken; The gate of heauen is now opened vnto you, now is the time of your *Iubile* come, now the kingdome of Heauen is offered vnto you, ye are now called vpon to enter by the strait gate: lose not this opportunitie, for the gate will be shut much sooner then you thinke of, euen before you bee aware; then shall you be most miserable and vnhappy for euer: yee shall desire but one houre to be giuen you of this most precious time, wherof now ye make so little account, and it shall not be giuen vnto you.

46 There is a third sort of men, which seeke soone inough to enter by the strait gate, but yet being ouercome with the straitnes

ſtraitnes of the way, doe not enter in. To theſe the Lord ſpeaketh, Striue yee to enter in by the ſtrait gate, becauſe many, I ſay vnto you, ſhall ſeeke to enter, that is to ſay, they ſhall make a proſe, whether they can enter or not, but they ſhall make it dangerous: they ſhall aſſay, whether they can enter by thoſe ſtraits: but becauſe they ſéeke not with all their ſtrength to enter; therefore in the end they ſhall not enter.

47 There are of this ſort an innumerable multitude of men, which when they heare their ſinnes and wickednelle by the word of God condemned, doe for a while purpoſe to forſake them, and to enter in at the ſtrait gate of a vertuous life, and to forſake their drunkennes, fornication, contention, ſtrifes, and ſuch like, from which the Apoſtle commandeth vs to abſtaine: ſo that theſe ſéeke to enter, and begin to enter; but ſoone after, they returne with the dog to his vomit, and with the Sow to her myre againe.

48 And ſome many times renue their deſires, they oftentimes conceiue the ſpirit, and yet neuer bring forth. But the Lord is not fed with barren deſires, it is not inough to haue a will to enter, but we muſt alſo labor and ſtriue to enter. For I ſay vnto you, many ſhall ſéeke to enter, many ſhall haue a

will to enter, many shall haue a desire to enter, many shall proue to enter: but because they wil not striue and labour with all their strength, therefore they shall not enter. For, the kingdome of God suffereth violence, and the violent draw it vnto them.

49 When there is a Comicall or Tragicall Play at the Theater or Curten, doe yée not see many times, how men do throng and shoue with great labor, to enter in betimes, that they may heare and behold the same: for the which they thinke their paine, their time, their labor, & their cost well bestowed. But in the Kingdome of Heauen there shall bée such glorious sights, and so far excelling those worldly vanities, & prophane delights, that the beholders of them shall bée made happy with the beholding thereof. And we must not tarry, til our seruants go before vs to prepare the way, but euery man by himselfe, be he rich, be he poore, be hee noble, or vnnoble, euery one must séeke to prepare and make his owne way, and must striue, labour, and indeauour all that he can, if he will be at those delightfull and happy sights.

50 These things considered; which of vs will not sustaine the labour and trauell, to enter in at a straight gate? Who will not willingly suffer himselfe to be pained and afflict

afflicted for a time? I doubt not, but that there are many which would enter, but they cannot, & therefore they cannot, because they know not how to enter. For without skill, wee must not looke to enter by those straite and low gates. If the gate be lowly, & thou lookst to go in without stoping, with a right vp body, not once bowing downe the head, it is not like that thou shalt hurt thy forehead and yet be stopt from entrance: Euen so, the gate being straite, except thou know how to conforme thy selfe to the fashion of the crosse, & to enter as it were stoping, or sideways, thou shalt desire to enter in vaine. Therefore this is that which the Lord saith heere, Striue to enter in at the strait gate: because many, I say vnto you, shal seek to enter in, and cannot: & all because they cannot fashion themselues to the crosse, and know not the manner of entring in by the straites. Therefore thou must conforme thy selfe to the manner of the crosse, that is to say, thou must determine with thy self to endure with a valiant mind, all manner of afflictions: and after this manner thou shalt easily enter.

51 Thus the Lord himselfe entered: for thus it behoued Christ to suffer, that is to say, it was requisite for Christ to be crucified, and so to enter into his glory. Thus the

Apostle S. Peter, thus the Apostle S. Andrew, and thus all the Elect haue entred into the Kingdome of Heauen. For, they all, following the figure of the crosse, with many tribulations, and with great labor, haue entred into the straits of this gate.

52 But now to come to the last, and most vnhappy sort of men, which doe not only not striue to come in, but also do not so much, as thinke vpon any entrance. And how many thinke you, are there to be found in this number? verily, there are very few which are not to bee reckoned among this kinde of men. What man is he, that forgetteth not the feare of God, and his owne saluation? To how many doe these words agree? The Harpe and Violl, Timbrell, & Pipe, & wine, are in their Feasts, but they regard not the worke of the Lord. And again, They take the Taber and Harpe, & reioyce in the sound of the Organs: they spend their daies in wealth, and sodainely they goe downe to the graue. They say also vnto God, depart from vs; for wee desire not the knowledge of thy waies, &c. That is to say, wee will not walke in that strait way which thou commandest vs to walke in, but we will goe the broad way.

Esa. 5.21.

Ioh. 21. 12.

53 When the Phrygians first became Christians, the gouernor of the City desired to

be resolued by the Bishop (who was then
bout to baptize him) of this question: name-
, whether those that shall be saued, or those
at shall be damned, shal be ỹ greater num-
er: The Bishop answered, that the greater
umber should bée lost. And I (quoth the
Gouernour) will doe as the most doe, and
refused his Baptisme. Many men at this
y peraduenture, will be ashamed openly
say thus as the Gouernour did, and yet in
eds proclaime it.

54 Wherefore the greater part of men
all be adiudged to euerlasting paines: few
e chosen. Many goe the broad way: few
ere be that enter the strait gate: the which
not onely proued vnto vs by words, but
so by many types and figures of the scrip-
res.

55 God in that old world, wherein Noah Gen.7.
ued, entred into iudgement with mankind,
d destroyed the euill and the wicked with
e flood, but saued the good and godly. And
w many were saued in that great multi-
de? A few (saith S. Peter) that is to say, 2 Pet.2.5
ght Soules, &c.

56 Furthermore, in the dayes of Abra-
m, by another figure, he setteth before our
es, the small number of them that shall bée Gen.29.
ued: for when he destroyed Sodome and
Gomor-

Gomorrah with fire and Brimstone from Heauen, hee among so many people saued onely three.

57 Moreouer, in the time of Moses, God brought the people of Israell out of Ægypt, 1 Cor. 10 to plant them in the land of Promise, a land flowing with Milke and Honie: all which things hapned to them in a figure, and were done to admonish vs, vpon whome the ends of the world are come. How many were there thinke you of this people, which came out of Ægipt? Sixe Hundred & three Thousand, Fiue Hundred & Fifty, beside women and Children, & Old men. How many of this Num. 1. exceeding multitude entred into the Land of Promise? No more but Iosua and Caleb. Num. 26.

58 To conclude, what other thing was the Transfiguration of the LORD in the Mount, but a most manifest figure of blessednes? But ah, how many were admitted to this blessednesse? Onely fiue: Moses, Elias, Peter, Iames, and Iohn: to giue vs Mat. 17. 7 to vnderstand, not onely that they are few that shall be saued, (because there are but few Christians, if they be compared with Ethnicks, Iewes, Sarazens, Heretikes, & such like, which without all doubt perish:) but also because among Christians, few shal be sa-ued. Wherefore, whosoeuer loueth God tru-

an

nd his owne ſoule, let him labor and ſtriue
enter in at the ſtrait gate during the time
his Pilgrimage here in this life.

CHAP. VI.
Concerning Repentance without delay.

IESVS, the ſonne of Sirach, giueth vs a very profitable admonition to turne vnto God from ſinne and wickednes ſo ſpeedily as poſſibly we can, in theſe words: Becauſe thy ſinne is forgiuen, be not without feare to heape ſinne vpon ſinne: And ſay not, The mercy of God is great, hee will forgiue my manifolde ſinnes; for mercy and wrath come from him, and his indignation commeth downe vpon ſinners. Make no tarrying to turne vnto the Lord, and put not off from day to day; for ſuddenly ſhall the wrath of the Lord breake forth, and in thy ſecurity, thou ſhalt be deſtroyed. Chap. 5.

Alſo *Salomon* to the ſame effect giueth vs moſt excellent counſell, ſaying: Remember now thy Creator in the daies of thy youth, while

while the euill daies come not, nor the yere approach, wherein thou ſhalt ſay, I haue no pleaſure in them. Hereunto agræth the ſaying of S. Auguſtine:

Age pœnitentiam dum ſanus es: ſi ſic ages dico tibi quod ſecurus es, quia pœnitentiam egiſti eo tempore, quo peccare potuiſti: that is, Repent thee while thou art in health: ſo doing, I ſay vnto thee, thou art without danger becauſe thou haſt repented, at what time thou mighteſt haue ſinned.

2 Although theſe Diuine Teſtimonies might ſatisfie a Chriſtian man, that their hope is vaine and full of perill, which defer their conuerſion and repentance, albeit but for one houre: yet it ſhalbe ſhewed by other reaſons, that it may more plainely appeare how nædfull a thing it is for man, with all ſpæd to repent him.

3 There are foure principall cauſes, why a man cannot without great labour & difficulty forſake ſin, and follow righteouſneſſe. The firſt cauſe is, a cuſtome in ſinning, the which being now made, as it were, another nature, can very hardly be ouercome: For as *Mithridates* vſed to eate poyſon ſo long, that nature in the end could very well brooke and digeſt it; and the people, called *Cimmerij* are ſo well aquainted with darkeneſſe, where

herein they liue continually, that they can-
ot well endure the light: euen so, men that
ue continually in sinne & wickednesse, are
in vse therewith, as all things contrary
nto their custome, greatly offend them. By
e which custome (as Augustine affirmeth)
honest and filthy things séeme vnto them
nest and pure. And as houses and Lands,
d other things by long continuance of
me, bring to him that holdeth them, a
lea of Prescription, and being so prescri-
d, cannot bée recouered without a great
priuiledge had from the Prince: euen so,
s and vices when they haue a long time
custome prescribed vnto themselues the
inde of the sinner, men striue in vaine ex-
pt God the most mighty King, by a singu-
r priuiledge of his grace, do turne a stony
art into a fleshly heart. For, if sinne bé-
me, as it were, the wife of our youth, wée
all hardly leaue it. O how easie (saith S.
ugustine) is the entrance into sinne, but
e romming out very hard! Therefore
sta principijs, kill sinne in the beginning,
n shalt thou not sinne in Concupiscence,
ch lesse in practising of sinne; and lastly,
delighting in sinne.

4 The other cause, is the malice, and
tchfulnesse of the Diuel, by which he hol-
deth

2 Tim. 2. 26.

deth fast his seruants and captiues. For
which committeth sin, is the seruant of
and is held in captiuity with the snares
the diuell (as the Apostle teacheth) euē at
will. The diuell is that strong armed ma
Lu.11.21 which with great care & diligence stande
vpon his guard. And yet as S. Augusti
sayth, *Non tam fortis est sua fortitudine, qu
nostra negligentia*, that is, He is not so stro
by his owne strength, as by our negligen
And although his power be very great,
he séeketh not so much by force to hurt vs,
by his subtil suggestions: for the which ca
he did not aske leaue of our Sauiour Ch
that he might cast him downe from the
Mark.4. nacle of the Temple, but sought rathe
perswade Christ to cast himselfe down h
long. The serpent (in like maner) sought
Gen.3. by force to cram Eue, but allured her to
it her selfe, that she might, as it were,
her owne knife, cut her owne throat.
diuell wil not breake open the doze vpon
but he must find it open & empty, swept
garnished, and then he will enter. And
Math.11. 25. he may thus make our selues ỹ instrume
of our owne misery and woe, he ceaseth
to tempt vs, neither day nor night: *That*
Saint Gregory saith) *hee may winne vs at
leastwise by his tediousnesse.* When hée

gus brought vs to his lure, then his care is
o hold vs still in his bondage: and for feare
hat we should make conscience of sinne, and
turne to the Lord by repentance, he put-
eth a faire vizor ouer the vgly face of sinne:
nd so disguiseth her, that the proud per-
on which exceedeth in apparell, saith, that
is or her pride, is cleanlinesse and decency:
he Whoremonger and Fornicator taketh
is filthy life to be but the course of youth:
he drunkard & riotous person perswadeth
imselfe, that his excesse is but good fellow-
hip: the couetous person, beleeueth that his
ouetousnesse is good husbandry: The idle
erson which spendeth his whole time in
ice, cards, & such like, neglecting his voca-
ion, flattereth himselfe, that his time thus
ickedly spent, is honest recreation: where-
s if the Diuell had not blinded them, so as
hey might see sin in her colours, shee would
em such a deformed monster, as they would
oath her for euer. For her eyes are full of
dultery: her eares very large and great,
pen to heare all vaine delights: her tongue
wollen with lying and deceit: her throat is
n open Sepulchre: her lips are bouldered
p with the poyson of Aspes: her hands are
arge to receiue bribes: her belly hath a tym-
any of surfetting and gluttony: her back is
laden

Mark the diuels policy herein, & beware: for many by this meanes are deceiued.

What a monster sinne is.

laden with idleneſſe: & yet her fæt are ſwi
to ſhed bloud: with her heart ſhe thinke
vpon nothing, but how to betray the inn
cent, and oppreſſe the widdow & fatherleſſ
yea, from the very top of the head vnto t
ſole of the fot, ſhe is full of botches & ſor
and hath no whole part. What man will
coupled with this Monſter, who hath no
ther dowrie and portion of her father t
Diuell, but hell fire? Let him then that ha
bæne inchanted with her adulterous ey
diuorce himſelfe betimes from her compa
without delay: for delay is perillous. H
handmaid ſecurity, will peraduenture ſt
ter vs & ſay, It is too ſoone yet to depart, a
ſo to craue further company: much like
to *Suetonius Tranquillus* Crow, which in
Emperour *Domitians* dayes, ſtod vpon
Capitoll, and ſaid thus: All ſhalbe well. It
the Diuels voice, which ſayth, *Cras, Cr*
to morrow, hereafter: but God ſaith, *Ho*
To day if ye will heare his voice, harden
your hearts. If we harkē to the diuels voi
he will ſerue vs as he ſerued *Adam* and *E*
and will lay open our nakednes and ſhame

5 A third cauſe of our delaied repentan
is the abſence of the holy Ghoſt from vs;
as the Spirit of the Lord dwelling in o
hearts, maketh the way of vertue eaſie a

ſwe

ſweet, inſomuch that the Prophet *Dauid* ſaith, I haue as great delight in the way of thy commandements, as in all manner of riches: And againe, I haue run the way of thy Commandements when thou haſt ſet my heart at liberty: Euen ſo contrariwiſe, the abſence of the holy Ghoſt maketh the ſame way hard and vnpleaſant. And as the light of the Sun cheereth vp mens ſpirits to goe to their labour: euen ſo the Sun of righteouſneſſe ſhining in our hearts, with the bright beames of his grace, maketh vs to haue a delight in the way of his commandements. The firſt outward meanes of *Pauls* conuerſion, was the great light which he ſaw from Heauen; then he was caſt downe to the ground, and humbled: hee heareth a voyce, and acknowledgeth it to be Gods voyce, and then ariſeth vp, & ſaith; *Quid faciam Domine?* What ſhall I doe? It is the celeſtiall illumination that worketh our conuerſion vnto God, and which frameth our hearts to his obedience. And therefore the Lord ſaith, by the mouth of the Prophet *Oſe* thus to ſinfull men: Woe vnto them when I ſhall depart away from them. And, by the Prophet *Ieremie*: Vnderſtand and know what a grieuous thing it is, that the Lord thy God hath forſaken thee.

Pſal. 1. 19

Acts 9. 6. Act. 26. and 12.

Oſe. 6. 12

6 The last cause is, a certaine sicknesse, and languishing of all the faculties of our Soule: for the apple is not so eat of wormes, nor the garment with moaths, as the powers of the Soule are corrupted with sinnes & wickednesses, as the vnderstanding is darkned, the iudgment dulled, and the will depraued. Whereof it commeth, that now to liue a holy and godly life, is a very hard & painefull matter. Who seeth not then, in what perill and errour they are, who putting off their repentance and conuersion from day to day, doe thinke that the same which is now hard vnto them, they shall finde afterwards more easie, when all the causes of difficulty and hardnes are increased: When they haue increased the causes of their labour and difficulty, by adding sins vnto sins; and when an euill custome hath taken more deepe rot, shall not the Diuell then more fortifie his Castle, which is thy Soule: Shall not God which is thy light, depart further off from thee: shall not the powers of thy soule then, hauing receiued many wounds, bee made more weake, & insufficient to goodnes: Beside this, thou maist greatly hazard the losse of heauenly treasures, by thy long delay: God hath thought vpon and loued vs from euerlasting, and hath prepared for vs an

eternall

eternall reward: with what face then canst thou hold from God a little momentany seruice, which owest vnto God all that thou art able to doe for euer?

7 God hath giuen vnto thée the life of his onely begotten Sonne, the which is of greater price then the life of all men, and of the Angels: and by what right and prerogatiue darest thou deny vnto him the Flower of thy youth, and to spend the same in other things then in the seruice of God, & to offer vnto him the dregs and rottennesse of olde age onely? Consider what the Prophet *Malachie* saith, If ye offer the blind for sacrifice, is it not euill? And if ye offer the Lame and Sicke, is it not euill? Offer it now vnto thy Prince, will hee be content with thee, or accept thy person, saith the Lord of hosts? But cursed bee the deceiuer, which hath in his flocke a Male, & voweth & sacrificeth vnto the Lord a corrupt thing. All that we haue & our selues wholly, are not sufficient to serue the Lord. Therefore let our youth be dedicated to his seruice, as well as our age. Let vs serue him not onely in sickneſſe, but also in health. Let vs turne vnto him, not onely when we are in affliction, & vnder the crosse, but also in prosperity: for forced holines, is of no great account: Pharaohs repentance,

Mal. 1.

Festus trembling, and Iudas sorrow, availed them nothing. St. Augustine, in his second booke of true and false repentance, speaking of that repentance which affliciō wringeth from men, saith, *Vis dicam liberaliter, &c.* Wilt thou haue me speake my minde freely: I doe neither say, nor will say, that he shall be damned. But, saith hée, will yée put the matter out of doubt? Repent then whilst thou art in health: otherwise, whether a man doe safely depart out of this life, I my selfe am not sure. And the same Author in another place, saith thus: *Wilt thou repent thee when thou canst sinne no longer? Thy sinnes then haue forsaken thee, and not thou thy sinnes.*

8 Sinne is common to all times & ages of mans life; yea, to fraile youth more then to old age: which caused king *Dauid* to say, Remember not, O Lord, the sins of my youth. There is then at no time want of matter in vs for repentance: and yet our sins are much more then our sacrifices. Sin is common to all; but timely & spéedy repentance to few.

9 But let the exhortation of our Sauiour moue vs, which he so oftentimes repeateth, Watch, Watch, because ye know not the day nor the houre. For I demaund of thée, whosoeuer thou bée, which assurest thy selfe that after few yéeres bee past, thou wilt repent

Mat. 24. Math. 13.

pent thée: who made thée an vndoubted promise (I will not say of yéeres or moneths) but of the Morrow, which is but one day: Nay, who can assure thée of one houre: and what greater folly and rashnesse can there be deuised, then for a worme of the earth to determine any thing certaine, concerning the times & seasons which the Father hath set in his owne power: Art thou ignorant how many this vaine confidence hath deceiued, euen to this day:

10 But thou wilt say, the Lord is full of compassion & mercy, who hath made large promises to those that trust in him: who sent his Sonne into the world for mée, and therefore he will not suffer me to perish. O man, thou greatly deceiuest thy selfe. Truth it is, the promises of God are great, & greater then thou canst well consider. And yet they appertaine not to thée, if thou canst make no better vse of them. Thinke vpon that Prouerbe of Salomon, *Mel inuenisti?* Hast thou found Hony: Eate not too much. Hast thou the swéet & most comfortable promises of God in the Gospell: vse them to thy comfort, yet presume not thereby to liue securely in sin. For, *Iacob* must change his garments, before he can obtaine a blessing: And *Hester* must decke her selfe when shée commeth Gen. 27. Hest. 2.

meth into the presence of the King. That is to say, we must put off the garment of sinne by spædy repentance, and we must be clothed with vertue and godlinesse (as Pilgrims with scrip and staffe) for celestiall glory.

CHAP. VII.

Of the Remission of our sins by Christ: and of our loue to our Brethren.

AMong manifold things which do set forth the wonderfull power, and excæding mercy of GOD, there is nothing that doth so much expresse ỹ same, as doth the great mystery of the Incarnation & Passion of Iesus Christ, whereby we haue frée pardon and remission of all our sinnes, and that benediction whereof the Prophet speaketh, saying:
Psal. 32. Blessed are they whose sinnes are couered, & whose iniquities are forgiuen.

2 Wonderfull was the Wisedome of God in the Redemption of Mankind, from the thraldome of sin, death, and hell; in that he hath made Mercy and Truth, Righteousnesse

neſſe and Peace, to be ioyned in one.

3 The firſt Adam ſinned to damnation: from the which neither he nor his poſterity could deliuer themſelues. God neuertheleſſe will not haue Adam and his poſterity vtterly to periſh: and therefore in vnſpeakable mercy, hée deuiſed a meane, that this his iuſtice and righteouſneſſe might bée ſatisfied, and yet man ſaued. No Saint, nor Patriarch, nor any other, were he neuer ſo holy, which came out of the loynes of ADAM, was able to make ſatisfaction to God, for the firſt tranſgreſſion. No Angell, nor Archangell in Heauen, was fit to take this great taske in hand: becauſe man had ſinned, iuſtice required that man likewiſe ſhould make ſatisfaction.

4 Behold here then, the infinite loue and mercy of God, who for mans redemption ſent his Sonne from Heauen, ſo far to be abaſed, as to take vpon him our fleſh, conceiued in the wombe of the Holy Virgin Mary by the Holy-ghoſt: that ſo God and man, he might be Emanuell, that is, one Chriſt, in whom Mercy and Truth are met together, Righteouſneſſe and Peace haue kiſſed each other. Phil. 2. Luke 2.

5 Of this great worke of wonder, wherin GOD hath thus conioyned his mercies

and his Iuſtice, the Prophet long before prophecied thus: Vnto vs a Child is borne,
Eſa.9. and vnto vs a Son is giuen, and the gouernment is vpon his ſhoulder: & he ſhall call his name wonderful, counſeller, the mighty God, the euerlaſting Father, the Prince of Peace.

6 This Child our Emmanuell and Ieſus, the Lord Chriſt, approued himſelfe wonderfull in perſon, and in all his workes. *Three things* (ſaith S. Bernard) *are ſingularly wonderfull, and wonderfully ſingular: That the Godhead & the Manhood ſhould be vnited in one perſon, that one ſhould be both a Virgin and a Mother: that faith ſhould dwell in the heart of man things in nature and reaſon ſo contrary.*

7 This wonderful Chriſt, is not to be comprehended with corporal eies alone, & with carnal heart, but alſo with the eies of a liuely faith, whereby we haue remiſſion of ſins.
Ioh.3. For God ſo loued the world, that he gaue his only begotten ſon, that al that believed in him ſhould not periſh, but haue euerlaſting life.

8 He then that will be ſaued muſt come to him. Whoſoeuer will come to the father muſt come by him, who not onely is the way to life, but is both the way and life. For as there was no Corne to be had in Ægypt but onely by the hands of Ioſeph, who after long affliction was ſo highly exalted: ſo

ther

here is no grace, no life, no remission, no holy Ghost now to be loked for, but at the hands of that crucified Ioseph; he is the Brazen Serpent, which only healeth the infernal Serpents woundes: he is the holy Temple, where onely God is to be worshipped, & no where else: without him there is no hearing God, no helping God, no God for vs at all.

9 Onely the faith which is effectuall and auailable to iustifie vs before God, is that, whose obiect is the body & passion of Christ Iesus crucified, & whose fruits are ỹ workes of Charity. Therefore (saith the Apostle) by faith commeth the inheritãce as after grace, because the promise might be firme and sure to all the seede. Rom. 4. Acts. 16.

10 The meanes to haue this faith, is the word of God preached: that hearing it, wee may beleeue it to be the word of life. For so it is also manifest in ỹ Acts of the Apostles, where he said, While *Peter* yet spake, the holy Ghost fell downe vpon them which heard him. And Paul to the Romans saith, Faith commeth by hearing. So as the Church preaching continually the word of God by her Ministers, and offering reconciliation by Christ, giueth remission of sins: in that by the outward Ministrie it pronounceth the same out of the word of the scripture: by the which Acts 10. 44. Acts. 4. 4. Rom. 10. 17.

which, through attentiue eares (as through a Conduit) both the grace & spirit of Christ doe flow in, euen into our hearts.

11 As the word soundeth, and is heard in the voice: so in a visible and euident signe the Sacraments doe speake; vnto the which we giuing credit, obtaine in very deed, that which they promise and signifie. So that, how often so euer we heare the word, or receiue the Sacraments in faith, remission of sinnes is assured vnto vs: whereby no small faith is inwardly wrought in vs.

12 Thus then wee see, that remission of sinnes, is openly published by Proclamtion, ratified by promise, confirmed by will & testament, stablished in blood, and sealed with Sacraments. And thus much concerning the first meane to get remission of sinnes.

13 The second meane, is charity in vs, in pardoning & forgiuing the offences and trespasses of our brethren against vs; by which we haue a promise from the Lord of greater fauour from him to vs: namely, pardon of our trespasses and sins. Forgiue (saith our Sauiour Christ) and yee shall be forgiuen. Whereby it appeareth, that we cannot haue remission of our sinnes at the hand of God, except we shall first forgiue. For God is so well pleased with this charitable dutie of forgiuing

Luke 6.

giuing iniuries, and imbzacing mutuall
e, that he reiecteth & deſpiſeth the pzaiers,
gifts, the ſacrifices, the repentance, & all
er wozks of thoſe which are not reconci-
. Goe firſt (ſaith he) and be reconciled to Math. 5.
brother, & then come, & offer thy gift.

14 The Law of Nature alſo requireth
s, to ſhew our ſelues ſuch towards others
we deſire others to be towards vs. How
pudent then muſt he nèds be, which cra-
th at the hands of God forgiueneſſe of his
ence, when as he himſelfe carrieth a hate-
and reuenging mind towards his neigh-
ur? Iuſtice alſo requireth this, that he
hich wil haue God to be his helper, ſhould
like maner be ready to help his neighboz:
o that hee which will haue an acquittance
God of his debts, muſt at the ſame time
ue to his neighbour an acquittance of his
bts. Foz diſcharging our bzother of one Math. 18.
ndzed pence, we are ſure to bée diſcharged
one thouſand talents, which euery man
th owe: this might ſufficiently perſwade
to be ready & willing to forgiue; becauſe
offend God daily, yet he forgiueth & ſpa-
th vs. *Salomon* ſayth, It is an honoz vnto
od to be merciful: ſo it is mans honoz alſo.

15 *Pythagoras* béeing asked, how men
ght beſt ſeeme to be Gods: anſwered; By
being

being mercifull. And therefore it is said, *Homo homini Deus*, that is, One man is a God to another. Whereby it is intended, that as God is the author, & giuer of all good things vnto men; so in like manner should man be to man a louer, a Benefactor, & a continuall friend: but the contrary is rather verified in many of vs; *Homo homini Dæmon*: that is, One man is a diuell to another: for some by a very light displeasure, are straight way *Toti infermento*, puft vp with ỹ leauen of malice & reuenge. If his neighbour do damnifie him but the value of two pence, he will prouide a conserue of Westminster-hall woorke for him out of hand. And then if he speak not, if he say not, or look not according to his fantasie, he is by & by a debtor or offender.

16 But they which haue the greatest iniuries done vnto them, ought to be alwayes prepared and ready to forgiue, according as we are taught in the Scriptures: Haue the patience with him that humbleth himself & keepe not mercy from him. Our Sauiour Christ commandeth vs to forgiue our brother that offendeth, seauenty times seauen times: and which is more, to loue our very enemies. Also the Apostle *Paul* doth not only exhort vs to loue our enemies, but also if they be hungry, to feede them, and if they

Eccle. 27.

thir

rſt, to giue them drinke, Rom. 12.

17 Yet ſuch is the corruption of our Na-
re, that there is nothing that we can more
rdly digeſt, then the forgiuing of iniuries.
r the which cauſe let vs vnderſtand and
ow, that by how much this forgiuenesſe
ich God requireth, is hard vnto vs, by
much it is a greater argument vnto men,
t they are the ſonnes of God, which doe
ly forgiue and forget iniuries, and with
ir heart loue their enemies. For herein
y doe ſhew forth a certaine likeneſſe vn-
God their Father: who loued vs, as the
oſtle ſaith, when we were his enemies,
conciled vs vnto himſelfe, being rede-
d by the death of his onely Sonne, from
rnall damnation. Pray (ſaith our Saui-
r Chriſt) for them that perſecute you, and Math 5.
all manner of euill ſayings againſt you:
t you may be the children of your Father
Heauen, who ſuffereth his Sunne to ſhine
on the iuſt and vpon the vniuſt.

18 The example alſo of our Sauiour
riſt maketh this matter yet more mani-
: the which we ought alwaies to haue
re our eyes. For he hauing not ſo much
ny ſuſpition of ſinne, yet being buffeted,
t vpon, whipped, blaſphemed, crowned
h thornes, & nailed to the Croſſe, prayed
thus

thus for his enemies: Father, forgiue them for they wot not what they doe.

Luke 23. 19 There are many other most weighty reasons, which the Fathers haue vsed to suppresse their frowardnesse, which are more obstinate and wilfully bent to reuenge. That is, to giue him to vnderstand, that hath done iniury done vnto him, that the same is not the principall cause of the iniury, which he desireth to reuenge: for all those things whatsoeuer, which we suffer in this life, do come from the Lord, who is the author and fountaine of all righteousnes & mercy. For God doth correct & chastise vs as his Sonnes wherein he vseth his creatures as his ministers, which can hurt vs in nothing but in those things which befall outwardly. But euery man may most wickedly hurt himself and defile his owne mind with hatred, and enuy. These things, that most rare man vnderstood; who being vexed of the Sabeans Caldeans, and the diuel himselfe, vseth these words: The Lord gaue, and the Lord hath taken. Thus *Ioseph* forgaue the iniuries which his brethren did vnto him. Thus *Dauid* bare patiently the iniuries which *Semei* did vnto him. It is great magnanimitie in a man, when hee hath receaued a wound not to feele or regard the harme.

Iob 1. 21.

Gen. 47.

2 Sam. 19

20

20 A second reason is, that they which
be not forgiue, shall not be forgiuen of the
Lord. For, he that hateth his Brother (as
S. *Iohn* saith) abideth in death. And *Sirach* Iohn 3.
saith, he that seeketh vengeance, shall finde Eccle. 28.
vengeance of the Lord.

21 The third reason comprehendeth those
incommodities, into the which we then fall,
when we will not forgiue the iniuries that
are done vnto vs. For it is most certaine,
that hatred is not onely a grieuous sinne in
it selfe, but also by continuance it sticketh
more fast in our minds, and is made greater.
Insomuch that the man which fostereth ha-
tred in minde, & desireth reuenge, with hope
to preuaile against his enemy at the last, is
continually troubled day and night, that
he can neuer put that wicked cogitation out
of his minde, wherby oft-times it commeth
to passe, that the malicious man will sooner
go downe into Hell, then be brought to for-
giue, and with his whole heart to remit the
iniury. Wherefore hatred is rightly com-
pared to a wound, wherein the head of the
dart or arrow remaineth fast still.

22 There are also many other inconueni-
ences & sinnes, which are fast linked to this
sinne of hatred: therefore S. *Iohn* saith; He
which hateth his brother, is in darkenesse,

and

and walketh in darkenes, and knoweth no whither he goeth, becauſe the darknes hath
Math. 5. blinded his eies. Therefore of neceſſity he cannot but ſtumble and fall. For how is it poſſible, that a man ſhould allow or like either of his words or deeds, whom he hateth? Hereof therefore come raſh iudgements, wrath, enuie, ſlanderings, reproachfull railings, and many ſuch like: euery one of the which bring men in danger of hell fire whereof he is guilty (as appeareth by the teſtimony of Chriſt) which ſaith, but if much, as Thou Foole. What then do continuall hatred, and back-biting raylers and ſlanderers deſerue?

23 Let vs therefore follow the councell admonition of Jeſus Chriſt (as we tend the remiſſion of our ſinnes) Forgiue, and ſhalbe forgiuen. For as *Tertullian* ſaith mo comfortably, *Si apud Deum depoſueris iniuri ipſe vltor eſt: ſi damnum, reſtitutor eſt: ſi do rem, medicus eſt: ſi mortem, reſuſcitator eſt.* T is to ſay, If thou lay downe the iniury that done vnto thee, before Gods tribunall ſea he is thy reuenger: if thy loſſe, he is thy r ſtorer: if thy griefe, he is thy Phyſitian: thy death, he is thy reſurrection and thy li
Coloſſ. 3. Now therefore, as Gods elect, put the bowels of mercy, kindneſſe, humblene

of mind, meekenesse, long suffering, forbearing one another, and forgiuing one another if any one haue a quarrell to another, as Christ forgaue, euen so do yée. So shalt thou peaceably procéed in thy Pilgrimage.

CHAP. VIII.

Concerning Blessednesse and Felicitie.

IT is written in the 91. Psalme, There shall no euill happen vnto thee: neither shall any plague come nigh thy dwelling. These words of the Prophet *Dauid* may beare a two-fold interpretation. First, that they which are héer in this life vnder the protection of the Almightie, are frée from all euill. Secondly, they containe a prophetical promise concerning the life to come. And when we be in that heauenly Tabernacle, of the which it is said in another place, O Lord of Hosts, how amiable are thy Tabernacles? My soule longeth, yea, & fainteth for the Courts of the Lord. And the Lord in the Gospell saith: I say vnto you, make you friends of Psal. 54: Luk. 16. 9

the vnrighteous Mãmon; that when ye want they may receiue you into euerlasting habitations. And the Authour of the Epistle to the Hebr.9.9 Hebrewes saith; Christ being an high Priest of good things to come, by a greate & more perfect tabernacle, not made with hands, that is, not of this building, neither by the bloud of Goates and Calues: but by his owne bloud entred he at once into the holy place, and obtained eternall redemption for vs. Apoc.21. Also S. *Iohn* in his Apocalips, Behold the Tabernacle of God is with men, and he will dwell with them, and they shall bee his people, and God himselfe shall bee their God with them. And God shall wipe away all teares from their eyes, and there shall bee no more death, neither sorrow, neither crying, neither shall there bee any more paine: for the first things are passed. When, I say we bee in this heauenly Tabernacle, then shall no euill happen vnto vs, neither shall any plague come nigh our dwelling. O most blessed Tabernacle! O most safe refuge! O region most resplendent and glorious! All thy inhabitants weare Crownes of glory, sit in thrones of maiesty, liue in life eternal, and possesse a Paradise of infinit pleasures *Which* as Saint Bernard saith, *are so many that they cannot bee numbred: of such eternity*

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that they are without all end: so precious, as they cannot be estimated: and so great, as they cannot be measured. For which cause the Apostle saith, Neither eie hath seene, nor eare heard, nor the heart of man conceiued, what things God hath prepared for those that loue him. And Christ saith: No man knoweth it, but he that enioyeth it. 1. Cor. 2. Apoc. 2.

2 Yet notwithstanding, as it is reported that a skilfull Geometrician, finding the length of *Hercules* foote vpon the Hill *Olympus*, made a portraiture of his whole body by the one part: Euen so, by those demonstrations which in Gods word are found, wée may make a coniecture of this Tabernacle, and the felicity of the same, although wée cannot expresse the full perfection thereof.

3 We haue therefore a most comfortable description of this Tabernacle, in the 21. and 22. Chapters of S. Iohns Reuelation, comparing it vnto a City which is made of pure Gold, with a great and high Wall, of the precious stone called Iaspis. The wall whereof had also twelue foundations, made of twelue distinct precious stones, which hée there nameth: also twelue gates made of twelue rich stones called Margarites, and euery gate was an entire Margarite. The stréetes of the Citie were paued with Gold,

enterlayed also with Pearles and pretious stones. The light of the Citty was the clearnes and shining of Christ himselfe, sitting in the midst thereof: from whose seate proceéded a riuer of water as cleare as christall to refresh the Citty: and on both sides of the bankes, there grew the trée of life, giuing out perpetuall and continuall fruit: there was no night in that Citty, nor any defiled thing entred there, but they (saith he) which are within shall raigne for euer and euer.

4 By this description, wherein S. *Iohn* vseth such words as he could, and not as he would, he giueth vs to vnderstand, that the greatnesse of the Felicity prepared for vs in Heauen, is such, that (as I noted before) we may very well thinke with S. *Paul*, that no tongue of man is able to declare it, nor heart to imagine it.

5 This Citty or Tabernacle shall in ampleneſſe and in beauty, bée farre beyond the reach of mans reason to comprehend. Yet the greatnes and ampleneſſe, may partly be conceiued by the view of the Starres. For if the least of thē be of such greatnes, as all the Princes of the world haue not within their power so much compas of space, and yet an innumerable multitude of Starres haue place in the Firmament, where there remai-

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neth still rome and space for many moe: how great then is the amplenesse and capacity of Heauen it selfe? The which giueth iust cause to the Prophet *Baruch* to cry out and say: O Israel, how great is the house of God, & how large is the place of his possession! Bar.3.24.

6 And now what shall we say of the beauty, delicacy, & glory of Paradise? This our earthly world, which is, as it were in cõparison of that, no other but a stable of beasts, a place of exile, & a vale of miseries & teares: if this be so decked & garnished by the great and most skilfull worke-master, that it séemeth not to bée a stable of beasts, but a garden of delight & pleasures: the Firmament adorned with so many Starres, like golden knops, the earth paued with swæt smelling herbes, and glorious flowers, decked with flourishing trées and græne woods, watered with seas & riuers, replenished with great maiestie of Cities & townes, garnished with all manner of fruites and spices, & furnished with all liuing creatures, Beasts, Foules, & fishes, seruing for mans necessary vse and pleasure: If, I say, this frame of the world made so glorious for man, which is but a tyrant, & also for so small a time, in respect of the eternity to come: what then shall we imagine, that the habitation prepared for

the eternity, and the Kings Pallace it selfe shall be: Surely, no lesse then the power and wisedome of the maker (who is omnipotent & wisedome it selfe) could make and finish.

7 But the chiefe praise of a City consisteth in this, to haue many Citizens which are noble, peaceable, & quiet: the which are to bee found in most excellent manner in the celestiall Ierusalem. For, if we consider the holy Angels, doth not *Iob* say, Can his soul-
Iob 25.3. diers be numbred? And the Prophet *Dan.*
Dan.7. 20. saith, A hundred thousand ministred vnto him: and ten thousand thousands stood before him. And if we consider the number of holy men that shall be there, then hearken to
Apo.7.9. the words of S. *Iohn* in the Reuelation: I beheld, and loe, a great multitude, which no man could nnmber, of all Nations and Kindreds, and people, and tongues, stood before the Throne, and before the Lambe, cloathed with long white robes, and palmes in their hands. And this multitude shall not be confused, but passing well ordered.

8 As touching the Nobility of these heauenly Citizens, what shall we say, who as they be triumphant Kings and Princes the Sonnes of God, and after a sort Gods themselues, and inhabitants of the Kingdome of Heauen: For out of all people, kin-

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dreds, tongues, and Nations : out of all Kingdomes and Prouinces of the whole World, and out of all men which are, haue béene, and shall be, the chiefe Nobility, and very flower, shall be chosen out.

9 As for tranquility, peace and agréement of mindes, how great shall they bee in that place, the very name of that City declareth. For it is not without cause called Ierusalem, that is, a vision of peace. So that there shall be no place for pride, which is wont to make the Superiours contemne their Inferiors: neither for enuy, which setteth also the Inferiors against their Superiors: but charity and loue shall rule and raigne euery where: which maketh a particular good, common to all: and the good of all, common to euery one. Where there shall bee one body, and one soule, and one God, which is all in all.

10 Whereof I pray you commeth it, that one Citizen loueth his fellow Citizen more then a forrainer: and the brother his brother more then a stranger : and the head the foote of the same body, more then the eye of another? Forsooth, because they be Citizens together of one Citty, brethren of one house, and members of one body, which haue meat, drinke, and cloth together. How great conunction then shall there be? how great loue

among all the blessed, to whome one and the same God shall bée a Country, a Pallace, a Life, meate, drinke, cloth, and all in all: If the friendship of two discréet honest men be so swéet, that one said, they séeme to take away the Sunne from the world, which take away friendship: how swéete and pleasant a thing shall it bée, to liue and conuerse with so many wise and excellent men, with the Apostles, Martyrs, and all the Saints: And what a spectacle will it bée, to behold such a multitude shining in so perfect brightnesse at one sight? One Angell is much more glorious to behold, then al that we can now sée with our bodily eyes: what a thing then will it be, to behold the whole Host of Angels, and to vnderstand all their Offices, Functions, glory and blessednes?

11 But, that wée may yet haue a more particular consideration of this matter, ye shall vnderstand that the glory which we shall haue in this heauenly Ierusalem, is of two parts: the one belonging to the Soule, the other belonging to the body. That which belongeth to the body, consists in the change and glorification of our flesh, after the general Resurrection: that is to say, whereby this corrupted body of ours shall put on incorruption, and of mortall, become immortall

All this flesh (I say) of ours, which now so burdeneth and grieueth the Soule, which is now subiect to so many chances, vexed with so many sicknesses, infected with so many corruptions, oppressed with so many crosses and vexations, shall bee freed from all these & made perfect, to endure for euer with the Soule without any alteration: for it shal be deliuered from all the infirmities, diseases, pains, troubles & incumbrances of this life: & in stead thereof, it shall haue a most perfect and glorious estate, which shall neuer fade and decay more. And then (saith Christ) they shall shine as the Sunne in the Kingdome of their Father. And if one Sunne can lighten and fill the whole world with brightnes: if the maiesty and glory of his beames be such, and so great, that some Ethnicks doe worship him for God: and if he haue béene called of the Ancients, the father of gladnesse, the eye of the world, and the fountaine of light: what shall so many glorified bodies of the blessed bée? Surely, they shall bée so many Suns, so many Lamps, and so many shining lights to lighten the heauenly Ierusalem. Math. 13.

12 Now, to say some what concerning the Soule, as the principall part of man: we must vnderstand, that although there bée many things which make vs happy, yet they

they are no where elſe to be found, but in God. For then at the laſt we ſhall be happy and bleſſed, when we ſhal be like vnto God, who by nature is bleſſed. And wee ſhall bee like vnto God, when we ſhall ſée him as hee
1 Iohn 3. is: As the Euangeliſt S. *Iohn* teſtifieth, ſaying: Dearely beloued, we are now the Sons of God; and it hath not yet appeared what we ſhall be: and we know, that when we ſhall appeare, we ſhall be like him: for we ſhall ſee
1 Cor. 13. him as hee is. S. *Paul* alſo putteth our felicity in ſéeing Gods face. And therefore S. Auguſtine ſayth, *This onely ſight of God, is our happineſſe.*

13 For as God is hereof bleſſed; becauſe he ſéeth & beholdeth himſelfe, becauſe he is the firſt & the chiefe truth: euen ſo we alſo ſhall be bleſſed, and like vnto God, according to our meaſure: namely, when we ſhall behold & ſee him as he is, the firſt & moſt principall truth.

14 Furthermore, if the Mone & ſtars do receiue their light, and are made like to the Sun when they are oppoſite vnto him, and doe after a ſort behold him: how much more ſhall the pure mindes of the bleſſed, receiue the diuine light, and be made like vnto God when as they ſhall no more in a glaſſe, or darke ſpéech, but face to face, behold the vncreated Sun, and light of righteouſnes?

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15 O what ioy shall it bée, when at one view wee behold the most high and hidden mystery of the inseparable Trinity, & of the loue of God therein towards vs! and when wée shall sée all things whatsoeuer, in God! for what shall not hée sée, who séeth him that séeth all things? Then shal mans mind haue perpetuall rest & peace: neither shall it desire any further vnderstanding, when he hath all before his eies that may be vnderstood. Then shall mans will be quiet, when he enioyeth that felicity wherein all other good things, as in the fountaine and ocean of all happines are contained. Then shall faith haue her perfect worke: hope shall enioy that which she long desired, but charity shall abide for euer. Then shall be sung continuall praises vnto the Lambe: and that song, although it be alwaies sung, yet shall it euer be new.

16 Therefore our true & onely blessednes consisteth in the sight of God, as our Lord Christ hath testified, Blessed are the purs in heart, for they shall see God. This is life euerlasting, that men know thee the onely true God, & Iesus Christ whom thou hast sent. Math. 5. Iohn 17.

17 This blessednes, though it be but one simple thing; yet hath it riches, power, and pleasure. In this world no man is rich, no man is satisfied, for the heart of man is greater

ter then all the world can content. But in that most blessed life, the soules of the blessed shalbe rich, & satisfied with God, whom they shall possesse. This abundance of all things the Lord promised, saying, Good measure and running ouer, and pressed downe, shall men giue into your bosoms. And in another place; Verily, verily, I say vnto you, he shall make him ruler ouer all his substance.

Luke.6.

Math.24.

18 The blessed Soules also shall haue their honour and power. For if they shall be Princes, if Kings, if the Sonnes of God, and petty Gods, and if they shall sit in Gods Throne; how can it be, but that they shall be most mighty and glorious? For thus saith God in the Reuelation of S. *Iohn*: To him that ouercommeth, will I graunt to sit with mee in my Throne, euen as I ouercame and sit with my Father in his Throne. O incredible glory! what labors and sorrows will not they forget which shall be inuested into Gods Throne, and haue palmes of victory put into their hands, and Crownes set vp on their heads by Gods owne hands, before all the Princes of Heauen? Therefore the Apostle *Paul* most truely cryeth out, saying: The afflictions of this life, are nothing in comparison of the glory that shall be shewed vnto vs. And againe, Our tribulation which

Apoc.3.

Rom.8.

2. Cor.4.

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is momentanie and light, prepareth an exceeding waight of glory vnto vs,&c.

19 The ioy and pleasure that the Soules of the blessed shall haue, cannot be expressed, especially when soule and body shall be vnited againe in the Resurrection. O ioy aboue all ioyes! surmounting all ioyes, and without the which there is no ioy; when shall I enter into thée (saith S. *Augustine*) when shall I enioy thée, to sée my God that dwelleth in thée? O euerlasting Kingdome: O kingdome of all eternities: O light without end: O peace of God that passeth all vnderstanding, in which the soules of Saints doe rest with thée, and euerlasting ioy is vpon their heads: they possesse ioy and gladnesse, and all paine & sorrow is fled from them: O how glorious a kingdome is thine O Lord! wherein all the Saints doe raigne with thée, crowned with light as with apparell, and hauing Crowns of pretious stones vpon their heads. O Kingdome of euerlasting blisse, where thou, O Lord, the hope of all Saints art, and the diademe of their perpetuall glo-, reioycing them on euery side, with thy blessed sight. In this kingdom of thine, there infinite ioy and mirth, without sadnesse: alth without sorrow: life without labour: ght without darkenesse: felicity without ceasing:

35. Soli'a-quierum.

ceasing: all goodnes without any euill; where youth flourisheth, that neuer waxeth old: life that knoweth no end: beauty that neuer fadeth: loue that neuer vanisheth: health that neuer diminisheth: ioy that neuer endeth: where sorrow is neuer felt: complaint neuer heard: matter of sadnesse is neuer séene: nor euill successe is euer feared: because they possesse thée, O Lord: which art the perfection of their felicity.

20 Let vs enter into these godly meditations, with this holy man: let vs not neglect so great felicity for the loue of transitory things, which are méere vanity. Why do we so earnestly labour for things of no moment, and haue that most happy & blessed life offered vnto vs, wherin all felicity cõsisteth? *Thebrotus*, when hée had read the Booke of *Plato*, of the Immortality of the Soule, was so moued therewith, that immediatly he cast downe himselfe headlong from a high wall. Shall *Platoes* heathen Philosophy so much preuaile with an Ethnicke, which had no feeling of his Felicity, that in hope of Immortality, he bereft himselfe of life: and shall not the swéet & most comfortable promises of ỳ Gospell much more perswade vs (which haue the true knowledge of Christ and his heauenly kingdom) to forsake these vanities

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and delights & pleasures of the world: Remember often that worthy sentence: *Hoc momentum, vnde pendet æternitas*: that is, This life is a moment of time, wherof all eternitie of death or life to come dependeth. If it bee a moment, the ioyes thereof must néeds be momentany: & miserable is that ioy which hath an end: But the ioyes of Heauen are so perfect, that nothing can be added to them, nor taken away from them, and therefore perpetuall. This therefore is the most happy and blessed place to build & set vp a Tabernacle: where no manner of euil shall happen vnto vs, nor any plague come néer vs. Therefore stand fast in this station, against all tẽptation: so shalt thou the more chérefully take off all carnall burthens, and recreate thy selfe in this painefull Pilgrimage.

CHAP. IX.
Concerning the Libertie of Gods Children.

LIberty, is a thing very pleasent and delectable, and more wished for, then any thing in the world: insomuch that

that wée by experience see, that not onely men, but also beasts, doe greatly desire liberty, and doe preferre it before all other things. The little Birds, whether it bée that of Canary, or the Nightingale, with whose swéet tunes men are delighted, being shut vp in Cages are serued most daintily without their wonted labour to séeke their foode: and yet for all this, so great is the loue of liberty, that many times they will neither sing nor eate, being fullen and ful of sorrow and if they can, they will gladly escape out of their Cage: more desiring to get their liuing with labour, and in the cold ayre then to be kept captiue in Pallaces, with the delights of Kings. If this desire be in beasts and birds which are denoid of reason, what great account ought man to make of liberty who alone shold be fréed, and yet neuertheless is oftentimes compelled to serue most cruell Masters?

2 There are two sorts of liberty. The one is a true liberty, the other is false. The true liberty, is that which wée haue by regeneration, by which wée haue the participation of the Spirit of Christ, through the which we are fréed from the tyranny and inuasion of sinne, and our mindes prepared into good workes: by the power whereof the Apo-

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Paul saith thus: I can do all things through him that strengthneth me. And againe, It is God that worketh in you both the will, and also the deede. Wherefore our Sauiour Christ saith: If the Sonne make you free, then are you free indeed. Phil.4. Phil.2. Iohn 8.

3 And although all corruptions of the affections of mans minde, bee not taken away, yet it is so maimed & weakned by the power of the holy Ghost, that it is not able as afore, to hinder the making of a right choise: and this is the true freedome and liberty which wee haue by our regeneration. Of this liberty St. Augustine speaketh thus; *A good man is neuer seruant, but is alway Lord of all things, howsoeuer he seemeth to bee in seruitude and bondage. And contrarywise, a wicked man, although he seeme to be free, yet is hee seruant, and that not of one man alone, but hee serueth so many Masters as he hath sins.* August. in sententijs suis, Sententia. 53.

4 Then that is a false liberty, which maketh the body onely free, and leaueth the minde subiect to sinne and wickednesse, most miserably to serue them. For I am perswaded, that neither *Alexander* nor *Cæsar* were free, although they commaunded the whole world, so long as they most filthily serued their sins. Neither can I say, that *Peter*, and *Paul* were seruants being imprisoned, and

kept in chaines and bonds : when as notwithstanding in minde, they went freely throughout the world, and by their Letters, as by a Kings Letters Patents, deliuered & set at liberty daily an infinite sort of men. For, as man differeth from brute beasts, not so much in the members of his body, as in the vertues of the minde : euen so, not the liberty of the body, but the liberty of the minde is the true liberty, and alone is to be called mans liberty. Of the which freedome and bondage, Christ speaketh thus : Euery
Iohn 8. one that doth sin is the seruant of sin : and if the Son shall make you free, then are you free indeed. And the Apostle *Paul* in like manner saith : Know ye not that to whomsoeuer
Rom. 6. yee giue your selues as seruants to obey, his seruants ye are to whom ye obey; whether it be of sin vnto death, or of obedience vnto Righteousnesse? when yee were the seruants of sinne, ye were free from Righteousnes.

5 To restore vs vnto this freedome & liberty, from the intollerable bondage, & most cruell tyranny of sin, from the horrible wages and reward therof, which his death our Sauiour Christ hath taken vpon him, and vndergone that which is vnspeakeble.

6 What Orator is able sufficiently to vnfold and declare the tyranny of sinne and

concupiscence? First of all, doe but consider what a cruell tyranny the sin of whoredome exerciseth vpon those that are in bondage thereunto: and see what an adulterous woman will doe, to satisfie and fulfill the commaund of this Tyrant. Shee knoweth very well, that if her husband happily take her in her wickednes, she shall without all doubt be vtterly vndone: shee shall, beside the losse of her good name, riches, friends, credit with her Parents, Children, and Kindred, lose (which is more) her Soule, and whatsoeuer is both good in this world, and in the world to come, and shall leaue behind her perpetuall matter of sorrow and griefe: and yet for all this, so great is the force of his affection, and the tyranny of this wickednesse so insatiable, that this miserable woman is constrained to incurre all these perils though very fearefull and euident, and to deuoure all troubles, so that she may serue her vncleane lust. What Tyrant hath euer béene heard of so cruell, that would haue his Captiues to obey and serue him with so great perill and detriment?

7 Yea, this and the like wickednesses at this day, do swallow men vp, and so deuour their whole time, that they suffer them to do, say, to thinke, and to dreame vpon no-

thing elſe. Wine and women (ſaith *Sirach*) make wiſe men runnagates : Becauſe men being made drunken with the loue of carnall pleaſures, are no leſſe witleſſe to do all other things, and ſo farre from reaſon, and iudgement, as if they had quaffed vp an exceeding quantity of moſt ſtrong wine. For, Reaſon (which the Fathers call *Noctilucam cerebri*, the braines Glo-worme) being once extinguiſhed, what are wee better then beaſts? Therefore ſuch men, neither the feare of God, neither the pricke of conſcience, neither death, neither iudgement, neither Paradiſe, neither Hell, nor any other thing, will call backe to a better life. And the more ſecure they are, the more buſily they indeauour and apply themſelues to all manner of wickedneſſe. And they doe conſtraine not onely the members of their body, but alſo their mind & vnderſtanding, (which by nature is the Lady and moſt noble part of man) to watch day and night, and to labour to finde out the meanes, and the way how to ſatisfie the luſts of the fleſh, how to endite ſongs, and ſonnets of loue, full of wantonneſſe and deceit : how to decke and ſet out themſelues with fine apparell, with moſt ſweet ſmells, with dances, and other like allurements. The which to do, is no better

then to wrest the hauenly light of the mind, which was made to behold God, to the obedience of a most wicked bond-slaue, and to make the mind being withdrawne from heauenly exercises, to be subiect vnto the appetites of a most abiect hand-maid.

8 Therefore Whoredome is a great and intollerable tyranny ouer the mind of man: and no lesse is that Tyranny of Ambition. For behold, and see, what a heauy yoke Ambition layeth vpon his Bond-men, commaunding them, that all their words and works be wholy imployed as nets & snares, to get the common praise and fame of men; and it compelleth them also to creepe as it were vpon the ground, and to flie through the ayre. For man, at the commandement of Ambition, seeketh to climbe higher then all men, to be subiect to none, to rule all men: and yet sometime, when occasion serueth, he prostrateth himselfe, and humbleth himselfe to all men. Thus the miserable man being contrary to himselfe, and diuided in himselfe, outwardly preferreth humility, and in heart Pride.

9 Furthermore, the lawes of this most cruell tyrant are such, that if a man doe receiue a little reproch or detriment, either by right or by wrong, he thinketh that he is vt-

terly disgraced, if hée doe not presently reuenge it: and if by no other meanes, then to prouoke his enemy to some single combate, and so rather to lose his Soule and body, then to hazard the least part of his dignity.

10 I omit the tyranny of Couetousnesse, and of other vices which are innumerable: affirming with the Prophet Dauid, that all the seruants of sinne doe sit in darkenes, and in shadow of death, fast bound in misery and yron. For, what greater blindnesse can bée imagined, then that man should not know himselfe, that hée should not know God, that he should not know wherefore he liueth, and séeth not his bonds, his miseries, his perils, and his harmes?

11 And what greater misery can there be then, that miserable man should haue an infinite sort of desires, as it were an infinite sort of mouthes and stomackes, which alwaies barke, alwaies craue, alwaies hunger, and is not able to satisfie & fill so much as one of them.

12 But now let vs sée, what reward sin giueth vnto her seruants, for so great labors. Let vs harken to the Apostle, and he will tell vs: The wages of sinne (saith he) death, that is to say, both the first, and the second death. For, as a Cockatrice is to the

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Eyes: a dead carkasse to the Nose: & Gaule to the Taste: the same, and more is sinne to the Soule of Man.

13 Therefore let the bond-slaues of sinne and wickednesse, goe & serue their Masters: let them run into all dangers: let them not spare for cost or labours: let them watch day and night, least peraduenture they bee beguiled of so great a stipend. O fooles! which for the wages of eternal death, will willingly beare so heauy a yoke; when as with much lesse labour yee might serue righteousnesse, who rewardeth her seruants with eternall life in the Kingdome of Heauen. Wicked men labour, and good men labour also: both suffer, both sweat, both delue and dig; but good & godly men till that ground (like husbandmen) which is firme, sound, and fruitfull: that is to say, they exercise themselues in good workes, and in sound vertues, whereby they reape in the end euerlasting life: but wicked & vngodly men plough in the sand, and sow in the flesh: and for the same shal receiue the wages of sin, eternall death.

14 Therefore, whether yée consider the wickednesses by themselues, or the wages of the same, the seruice of sinne must néeds be horrible and wosefull. But yet there is nothing which doth so much set forth the mi-

sery of seruitude, & the excellency of liberty, as the manner of our setting at liberty, and the passion of the deliuerer: for God which made the world without labour, and as it were, with a becke only, at his will, that he might deliuer vs from bondage and slauery; thought it good to be borne in a stable, & was content to die in sorrowes and paines. But what manner of sorrowes? verily such, as the onely cogitation and expectation of them might haue beene able to haue brought him into a bitter agony, to sweat water & blood plentifully. The suffering of them, made the most hard stones to rent, the earth to tremble, and heauen it selfe to be abashed.

15 If God made so great reckoning of thy liberty, that he vouchsafed to take vpon him the forme of a seruant, and to liue three and thirty yeares in hunger and thirst, in cold, in nakednes, in fastings, in watchings, iourneys, in persecutions, and in the end to shed forth his most precious heart blood vpon the Crosse, rather then hee would suffer this precious Gemme to be taken from out of his hands: let vs then acknowledge the exceeding glory of the Sons of God, where vnto wee are called: which is the mother of all good things, which alone is able to giue peace, perfect ioy, blessed rest, & tranquility.

If the Heathen Romanes of old time, for a false and fading liberty, suffered great perils, and death it selfe: as *Quintus Mutius Scaeuola*, thrust into the fire his right hand: The *Decij* vowed themselues to the death, that their legions of Souldiers might bee preserued, and get the victory: *Curtius* being armed at all points, & mounted vpon a horse, threw himselfe willingly into a Gulfe of the earth, that the Citty of *Rome* might bee deliuered from the pestilence: for so the Oracle gaue answere, that the wrath of the GODS would cease, if that which the Romanes esteemed best, were throwne into that Gulfe. *Brutus* also, for the preseruation of the liberty of his Country, did not sticke to slay his owne children. If the Heathen, I say, esteemed thus of their liberty (which is in no point comparable to ours) how much ought we to esteeme of that most true liberty, whereby wee are deliuered from sinne, from Sathan, from Death, and from the wrath of God? They sought humane praise, a thing doubtlesse vnconstant, and of small force, as appeareth by the saying of the Poet *Virgil*, concerning Brutus: *His Countries loue him driues, and greedy lust of endlesse fame.* But our ends are to approue our selues vnto God, whose iudgment cānot be deceiued:

and

and to get the prize of the Kingdome of hea-
uen, and the fellowship of Angels, which is
set before vs, as ỹ end of our liberty, which
we séeke to attaine by this Pilgrimage.

Chap. X.

Concerning the Imitation of Christ.

THe true and sound perfection of a
Christian man consisteth in this,
to imitate Christ so néere as pos-
sibly he can: for, he is the head,
wée are his members: hée is the Captaine,
wée his Souldiers: hée is the Doctor, we
are his Disciples. It is said of *Platoes* Schol-
lers, that both their diet and their apparell,
was alwayes like vnto that of their Ma-
sters. And the Heathen could say, that the
perfection of a man is to be like Iupiter. So
in like manner, Christians must doe all
things after the example of Christ: because
the perfection of Christianity, is to be like
Christ.

2 But let no man be afraid or troubled:
Let no man say with despaire, how can it be
tha

that men which are made of dust should imitate God? that wee which are a masse or lumpe of sinne, should be like the vnspotted Lambe of God? For, we are not commanded to imitate & follow Christ in that glory and Maiestie, wherein he sitteth in Heauen at the right hand of his Father: nor yet in that power and vertue, by which hee gouerneth the whole world, and worketh signes and wonders: but onely in that patterne of holinesse which he set before vs in his flesh, when he was héere on earth.

3 For thou shalt neuer find these precepts in Scripture: He which walketh not vpon the Sea, is not worthy of me: He that doth not daily raise vp dead men vnto life, cannot be my Disciple: and, Blessed is hée which foreseeweth things to come, & is mighty in signes and wonders, because to such belongeth the kingdome of heauen. These are not the things that wee are commaunded to follow in Christ: but these rather, Learne of me, for I am meek & humble in heart. Math. 11.

Christi exemplum (saith S. Augustine) *est medicamentũ vitiorũ, &c.* The example of Christ is a remedy to amend wickednes in vs: but especially it is (saith he) a medicine for pride, and a patterne of humility. For both his doctrine and his whole life, was nothing else, but an example

example of meekenesse and humility: what man bearing the name of a Christian, is not ashamed to see Christ so humble and meeke, and himselfe so proud? Againe, he saith, Hee that taketh not vp his Crosse & followeth mee, is not worthy of me. Also, Blessed are the meeke: Blessed are the poore in spirit: Blessed are they which mourne: Blessed are the mercifull: Blessed are they which suffer persecution for righteousnes sake, for theirs is the kingdome of heauen.

Math. 10.

Math. 5.

4 This thing our Captaines and Guides the Apostles, very well vnderstood, who albeit they spake the languages of all nations, and were most famous in working of Miracles, knowing themselues to be the teachers of the whole world: yet herein alone they reioyced, that they were counted worthy to suffer continually for the name of Iesus. And the blessed Apostle *Paul*, beside those things which hee had in common with the other Apostles, being rapt vp into the third heauen, heard certaine things which are secret: yet for all that, he iudged not himselfe any whit the more like, or neere vnto Christ; but for those things onely which he rehearsed in the latter Epistle to the Corinthians: They (saith he) are ministers of Christ, (I speake as a fole) I am more: In labours

2 Cor. 13

more

more abundant: in stripes aboue measure: in prison more plentiously: in death often.

5 These are the things which wee are to imitate in our great Commander and Captaine: Namely, in aduersity, patience: in hard matters, fortitude: in perill and labour, constancy. What heart is so cold, and cowardly, which considering the inestimable greatnesse of the gift that God hath bestowed vpon vs, in giuing vnto vs his owne so welbeloued Sonne, with all his perfection, is not inflamed with an exceeding earnest desire to become like vnto him in good workes? especially, seeing the father hath giuen him vnto vs for an example, whereon we must continually looke, framing our life after such a sort, as it may be a true counterpain of the life of Iesus Christ: (as saith S. *Peter.*) For as much as Christ hath suffered for vs, leauing vs an example, to the end that we should follow his footsteps. Out of this consideration followeth the whole frame & fashioning of our selues vnto him in all his deeds, words and thoughts: leauing our former wicked life, & decking our selues with the new life, that is to say, with the life of Christ. By reason whereof S. *Paul* saith; Let vs cast away the works of darknes, & put on the armour of light: not in feasting, not in

in drunkennesse, nor in chambring and wantonnesse, nor in strife; but put you on the Lord Iesus Christ, and make no preparation for the flesh, nor for the lusts thereof.

6 Hereupon the true Christian being in loue with Iesus Christ, saith in himselfe: Sith that Iesus Christ, not hauing any need of mee, hath redéemed mee with his owne blood, & is become poore to enrich me, I will likewise giue my goods, yea, & my very life, for the loue and welfare of my neighbour. Hée that hath not this affection, is no true Christian. For, he cannot say, that he loueth Iesus Christ, if hée loue not his members. And if we loue not our neighbor, for whose sake Christ hath shed his blood, wée cannot truely say that wée loue Iesus Christ: who being equall with God, was obedient to his Father, euen to the death of the Crosse, and hath loued and redéemed vs, giuing himselfe vnto vs, with all that euer he hath. After the same manner, we being rich, and hauing abundance of good things at Christs hand, must also be obedient vnto God, to offer and giue our workes, and all that we haue, yea, and euen our selues to our neighbours, and brethren in Iesus Christ, seruing them, and helping them at their néed, and being vnto them as another Christ.

7 And

7 And as Jesus Christ hath endured all the persecutions and spites of the world, for the glory of God: so must we with all patientnesse chéerefully beare the persecutions and reproches that are done by false Christians, and to all such as will liue faithfully in Jesus Christ, who gaue his life for his enemies, and prayed for them vpon the Crosse. And this is to follow Christs steps, according to S. Peters saying.

8 But now turne thy eyes a while vnto thy selfe, and diligently behold and sée what thou doest imitate and follow in the life of Christ. Thou delightest in sumptuous wardroabes, and in many sutes of costly apparell: but Christ, in the most cold time of Winter was laid naked in a manger. Thou spendest houres and daies in feasting and banqueting amids thy dainty dishes, talking and seruing thy belly: and the Son of God afflicted his most innocent body with hunger & thirst. Thou liuest in peace and pleasure, in recreations, in playes, in pastimes, and art delighted in idlenes, passing thy time in singing, laughing and sporting: And the Sonne of God came downe from Heauen for our saluation, that we might not perish eternally, and for this cause was a Pilgrime, preached, laboured, toke no rest, and spent whole

whole nights in prayer for vs. Thou eart and ashes, canst not digest the least iniury o wordes without displeasure: but God sen his Sonne for vs, to suffer most meekely o wicked men, euill sayings, reproaches, spet ting vpon, buffettings, whippings, crow ning with thornes, wounding; and at last death it selfe. Thou contemnest grea things, and magnifiest small trifles. If tho sinnest, thou saiest it is nothing: if thy hea doe ake but a little, thou thinkest it to be great matter. To lose thy soule, thou mak it no great reckoning: but if thou be in per to lose but a finger, thou wilt call togeth all the Physitians and Chyrurgions in t City. But Christ with his true example life, taught, that there is no euill so much t be feared, as Sinne and Hell: that nothi was so much to be desired as God, the gl ry of God, saluation, and vertue: and th he is rich, noble, wise, and beautifull inde which is indued with patience, humilit charity, chastity, and with other vertue and that hee is a poore man, vile, deformed and witlesse, which is a fornicator, drun kard, a couetous and proud person, an which is polluted with other vices, as wit a Lepry and Scab. For Christ being God and hauing all things in his power, to cho

what manner of life hée would, during the time that hée liued on earth, chose the most vild and abiect state of life: & therefore for his house, had a stable: for his bed, a manger: for clothes of tapestry, hay: and the same none of his owne: a poore Mother, thin and spare diet, apparell sutable: to bée short, he sought no manner of pompe, riches, or pleasure of this world. And contrariwise, he refused no labour, no afflictions, no miseries, nor any euils, sauing onely sinne: only which euill he would haue his disciples and professors vtterly to abhorre.

9 And thou canst not say, that he neither could, nor knew how to chose a better state. For he, which was God most mighty, was also most wise. And what other thing doth *Isaias* commend in him more, then that hée should be called Emmanuell, and hee should know how to shun the euill, and chose the good? Hath not Christ then plainely and euidently by his example of life taught, that there is no euill so much to be eschewed, as sin, and hell which is the wages of sinne? And that no good thing is so much to bée desired, as God and godlines? If those things which the world so commendeth to be great and good, had béene such indéed; why did the most wise God reiect them, and would haue Esay. 7.

also his Mother, and other his most deare & néere friends without them? And why did he rather chose persecutions, labours, and sorrow, then the pleasures, riches, & ease of the world? Since Christ hath thought these so vnfit for him and his Professors, and followers, let vs rather chose to be hungry in the pit of tribulation, then to feast with the rich Glutton; to wander through desert places with Dauid, then to liue in the Citties and Pallaces of Saul; and follow Christ in the Wilderneſſe, then to liue in pleasures with the Scribes and Pharisées.

10 God men doe vse the World, that they may enioy God: but euill men doe vse God, to enioy the world: the which when they haue gotten, and haue as great store of Shéep as Laban, as many Camels as Iob, as great riches as Crœsus, store of Gold as Salomon, as sumptuous and dainty fare as the rich Glutton: yet what doth it profit Esau to be Lord of *Edom*, if he haue no portion in Iacob? or to win all in the world, & lose his owne Soule? But many would be Demas while they liue, and Paul when they are dead: they would bee at the rich mans table in this world, & in Abrahams bosome when they be dead: but light & darknes will not agrée: the broad & the narrow way haue

their seuerall ends, and tend to contraries.

11 Wherefore forsake the World, and follow Christ the guide to godlinesse, the Teacher of euerlasting Truth: and measure all things by the same Epha, wherewith he hath measured them, who cannot be deceiued: and haue all things in that estimation that he had them, who could not be ignorant of their value and price. Behold euerlasting things, as euerlasting things: and looke vpon temporall things as transitory: and account vaine things lighter then vanity it selfe: so shalt thou not be deceiued: so shalt thou neither feare want, or scarcity, nor desire riches or nobility. Thou shalt not then enuie the prosperity of the rich: thou shalt not then faint in aduersity, nor be proud in prosperity: and in all things the Sunne of righteousnesse will giue thée Light, vpon whome thou hast euer bent thine eyes: and with his truth hee will guard & protect thée as with a shield, who hath said, I am the Way, the Truth, and the Life. Him therefore follow in this Pilgrimage héere on earth: so shalt thou neuer erre.

CHAP. XI.

Concerning the Crosse and tribulations of this life.

IF in all other things it behoueth a wise man to haue skill to beare & gouerne himselfe, how much more in aduersity? the which is of such force to shake & discomfort the mind of man, that thereof came heresies, desperations, thefts, homicides, & all manner of wickednes; with the which all men doe so abound, that whether we be small or great rich or poore, noble or base, or whatsoeuer else, we haue more calamity thē felicity.

2 The efficient cause of these calamities, is GOD himselfe: as he testifieth by the mouth of *Esay* the Prophet, saying: I am the Lord, & there is no other: I forme the light, and create darknesse: I make peace, and create euill: I the Lord doe all these things. And holy *Iob*, when in one day he had lost all his riches, all his children, and the health of his body, and vnderstanding that hée was thus afflicted, partly by the Sabeans, and partly

Esa. 45. 7.

partly by the Chaldeans, partly by ỹ wind and partly by the Fire, which the diuell in his malice raiſed, and therewithall conſumed and ſpoyled his goods: did he ſay, The Lord hath giuen, and the Diuell hath taken? No verily: but he ſaid, The Lord hath giuen, and the Lord hath taken: bleſſed be the name of the Lord. And in another place, Shall we receiue good from the hands of the Lord, and not euill alſo? Iob 1.

3 Wherefore whatſoeuer befall vs, whether ſtorme or tempeſt: théeues or murderers: loſſes at the ſea or on the land: famine or peſtilence: ſickneſſes or impriſonment: or whether we are afflicted with Heretikes, or Schiſmatikes: with Angels or Deuils: with heauen or earth: or from whence ſoeuer any tribulatiõ can come, God alone is to be feared, to be prayed vnto, and to be pacified, to whoſe will and commandement all things obey. For, Fire, Water, Haile, Snow, Froſt, Raine, Wind, Storme and Tempeſt, theſe when they ſéeme to bée grieuous vnto men, what doe they elſe but fulfill his word?

4 There are two gates then to be conſidered by which tribulations do enter into the world: the one is Gods prouidence, the other is ſin. Concerning his prouidence, *Salomon* ſaith, He hath made the ſmall & great, & careth Wiſ. 6. 14.

reth for all alike. And again, Thy prouidéce ô father, gouerneth it. And our sauior Christ himselfe saith, Are not two Sparrowes sold for a farthing? & one of them falleth not to the ground without your heauenly Father. The very haires of your head are numbred.

Math. 6.

5 Not onely the Scriptures, but that most excellent and comely order, by which wée sée so many seuerall things gouerned, being so different, so diuers, and so disagréeing in natures, and in places, doth proue vnto vs, that all things in the world are gouerned & ruled, not by fortune and chance, but by the prouidence of God. Euen as if thou heare a Harp sound pleasantly, or if thou sée a Wagon or a Ship to go forward by art, reason, and order: although thou sée not the Harper, Wagoner, or Master of the Ship: Yet thou art put out of doubt, that there is a Harper that causeth the Harpe to sound in good tune; a Wagoner, & a Ship-master, which maketh both the Wagon & the Ship to moue & goe.

6 We are two maner of waies afflicted by God: for sometimes we are troubled by those things, that without any fault of their owne doe hurt vs: and sometimes by those things which hurt vs not without their fault & sin. The first follow ỹ law of Nature, by which it is ordained, that among mortal creatures

the weaker shall alwaies giue place to the stronger. The other, doe breake the law of God: as when we suffer & sustaine any thing at the hands of wicked men, GOD hath a worke therein, so farre forth as it may be to our good; & therefore suffereth the euill to be done, drawing out of the euil a greater good.

7 For God is said to worke in that which is good: for there is nothing so euill, which hath not some good ioyned with it: and there is no good so small, whereof GOD cannot make a bottomlesse Fountaine, and as it were an Ocean of all good things. As for example, behold a lame man. What is it to halt? To halt is to walke; but yet notwithout a Malady. To walke is good: but the Malady is euill. Wherefore from whence hath the man that walking which is good? From the power of his wil, and the mouing instrument of the mind. From whence commeth the Malady? commeth it from his will? no verily: but either of the shortnes, or crookednes of his leg, or some such like cause. After the same manner, a theefe stretcheth forth his hand, he shaketh his sword, & it is of God and is good. But to kill him whom he should not, is euill, and commeth from the wicked wil of man, which God neither compelleth, nor moueth, nor helpeth to do, and yet neuer-

theleſſe ſuffereth that to bee done, which hée deſireth. Thus then wée ſée how farre God hath his worke in the ſins of men, in ſuffering them to be done. And although it is in him not to ſuffer euil, the which without his ſufferance could not bee: yet notwithſtanding (that I may vſe S. Auguſtines words) he thinketh it better to draw that which is good from euill, then not to ſuffer any euill at all. For God would not ſuffer any ſin to be, if he were not ſo mighty, ſo prudent, & ſo good, that both he knoweth how, and alſo can and will out of ſin, worke greater good.

8 What greater euill could there be, then ſo many Prophets, ſo many Apoſtles, ſo many Martyrs, & Chriſt himſelfe to be ſlaine: could not God haue hindred this? No doubt moſt eaſily: but he would not. By which we ſée how great glory & felicity he hath brought to them that ſuffered: how great honour and praiſe they haue yéelded to God, for whom they ſuffered: and how great profit and commodity their death & ſufferings haue brought to the whole world. Neither did the Church at any time ſuffer the perſecutions of the heathen, but it was thereby made the better, the more vigilant, the more glorious, and like gold, which comming out of the fournace, is more fine and pure.

9 The

9 The other cause of all our calamities, iseries, & afflictions of this life, is sin. By ason whereof, so soone as we are borne, we ing with vs the sentence of death: Much ke vnto those sicke men, of whose life the hysicians hauing no hope, doe onely for a me maintaine life with preseruatiues, at so a little while he may linger, to make s Testament, and then depart: Euen so it reth with vs all, who do not therfore eate, inke, & sleepe, that we may neuer die (for at cannot bee) but that wee may prolong r life for a few dayes, and so prepare our ues to die. And as Pyrats, which are ta- n at the Sea by the Royall ships, and are ought to the shore there to be hanged, haue longer hope of life, then there is space be- æne the ship & the land: euen so, euery one vs which like Rouers saile here in the sea this world, being once taken and holden ptiue by the Ministers of Gods iustice, hen wee are come to a certaine place and ynt of our age, shall without all doubt or ercy abide there, and suffer death.

10 Sin therfore hath opened the passage to death: & the whole host of tribulations e follow death as their captaine & guide, & enter in vpõ vs by the same breach of sin. nd we doe reade of sinne: The wages of sin

is

is death : euen so also we reade of tribulat
ons ; *Miseros facit populos peccatum.* That i
Sin is the cause of many tribulations.

11 Neither is it for one sinne of Adam
that so many tribulations come vpon vs, b
also for an inumerable sort of sins which w
haue added, and doe adde daily ; as the H
ly ghost by the mouth of the Prophet Dau
Psal. 92. hath pronounced : If their Children forsa
my law, and walke not in my iudgements:
they breake my Statutes, and keepe not m
Commandements, I will visit their iniquit
with the rod, & their sins with scourges.

12 God afflicted the Iewish nation, o
while by the Philistines : another while
the Madianites : another while by the A
rians : and also by the Romans : but alwa
first they sinned and prouoked God to ang
as the booke of Iudges, the booke of Kin
and of the Prophets do declare. God also
flicted the Church of Christians by tyran
as Neroes, Diocleſians, and such like, wh
most cruelly persecuted the Church: the ca
of all which persecutions, was the sins a
wickednesse of the Christians, as appear
by Cyprian and Eusebius.

13 Thus farre concerning the causes
tribulation : now wé will speake of the
fects. Concerning the effect and fruit of
bulati

ulation, the Authour of the Epistle to the Hebrewes writeth thus: Now no chasting, for the present time seemeth to be ioyfull, but grieuous: but afterward it bringeth the quiet fruit of righteousnesse vnto them which are thereby exercised. Although therefore we cannot plainely know the fruites of tribulation, before such time as wee come to that blessed and heauenly life, which is free from all misery & trouble: yet notwithstanding it will be very profitable for vs to speak and thinke vpon the same diligently & often: that being confirmed by the sweetnesse and profit that may come thereby, wee may not be discouraged with the present calamities, nor greatly feare them which are to come, but profit in true religion & godlinesse. Chap. 12.

14 And although it must be confessed, that afflictions of their own nature are euill, and to flesh & blood very grieuous and terrible: yet vnto Gods Children, by his grace and mercy, they are profitable, and worke good effects. For as the Apostle saith, All things worke vnto them for the best. For whatsoeuer they suffer, it is not for their hurt, but for their triumph. Afflictions are to them, as the red Sea was to Pharaoh, wherein he was drowned, but Israell saued. In the wicked, tribulations stir vp desperation: but in the Rom. 8.

the godly an assured hope. By these as
a fatherly chastisement, our daily falls a
repaired, hawtinesse & pride kept vnder, t
flesh and lusts therof restrained, our old ma
corrected, our inward man renewed, slu
gishnesse, and negligence shaken off, the co
fession of Faith expressed, the weaknesse
our strength discouered, and wee prouok
more earnestly to pray and call for the fau
of God, and daily to vnderstand the peruer
nesse of our owne nature.

15 Besides, through afflictions, wee a
made like to Christ: For, It behoued Chri
to suffer, and so to obtaine his Kingdom
And as hee after the obedience of the Cro
was exalted, & had a name aboue all nam
giuen vnto him: so we also, if we suffer wi
him, shall raigne together with him. Here
also we are brought vnto patience: that b
ing become as a Diamond stone, wee sha
sooner weary them that strike vs, then w
our selues be broken. For tribulations be
exercises in a humane body, wherby rather
health is confirmed, & the strength recouer
then taken away, or weakned through them

16 Wherefore the godly vpon good caus
reioyce in affliction, knowing that afflict
on worketh patience, as the Apostle testifi
eth: by which he attributeth to afflictions
th

at which is the worke of God and of the
oly-ghost; namely, to worke patience: by
hich afflictions, forsomuch as they are of
eir owne nature euill and odious, pati-
ce is not gotten, but rather shaken off.
he which is more manifestly to bee seene
the wicked: who, when they are so grie-
ously afflicted, are so farre from patience,
at they burst forth into blasphemies, and
o oftentimes into desperation. But as
e Phisitian, of things venemous and hurt-
ll, maketh most healthfull Medicines: e-
n so Almighty God by his wisedome, out
afflictions (although they be euill things)
ingeth forth in his Elect, most excellent
rtues, among which, Patience is one.

17 This Patience worketh Experience
o; the which is a certaine triall both of our
ues, and of our owne strength: and espe-
lly, of the might and goodnesse of God.
r, in suffering of aduersities, wee learne
w great the corruption of our nature is,
hich being touched with any aduersity,
aight-way (except the Holy-ghost helpe)
eaks forth into murmurings, grudgings,
nto blasphemies & complaints against the
uidence of God. Wherof we haue a liue-
ample set forth in Iob, who being deli-
ed by God vnto the diuel to be tried, how

great

great blasphemies poured hée out in his a
flictions? how much complaineth he of t
prouidence and iustice of God? but the lig
of the holy Ghost had no sooner illuminat
him, but how did he plucke vp his spirits
gaine? how godly & rightly doth he iudge
God? The crookednesse of our nature is h
from vs: for ỹ heart of man is vnsearchab
But loke how soone the fire is stricken o
of the flint stone, so soone breaketh out
peruerse nature, whē tribulation oppresse
vs. This triall (as Peter saith) is euen a
fournace vnto Gold: & therfore God answ
red Abraham, when hee was now ready
sacrifice his son; Now I know, that thou f
rest God. No doubt that was knowne vn
God afore: but by that fact he broght to pa
that his obedience was the better know
vnto others: for we are like vnto certai
spices, whose swéet sauour is not felt, vnle
a man bruise them well. We are also like
stones called *Pyrsdites*, which shew not fo
that force which they haue to burne, exc
when they be pressed hard with the finger

18 The tryall also (before spoken
bringeth hope. Whereby we sée, that G
hath so disposed those instruments of his,
that they should one helpe another, & the o
bring in the other. By reason of the hope

the glory of God, afflictions are not trouble-
me vnto vs: but God giuing vs strength,
wee beare them with a valiant minde. And
the very suffering, we haue greater triall
and proofe of the goodnesse of God towards
vs: whereupon wee conceiue the greater
hope. So hope breedeth and bringeth in pa-
tience, & patience hope. For when we con-
sider that God was present with vs, in suffe-
ring our afflictions patiently, wee hope also
that he will hereafter be present with vs, &
in the length make vs blessed. The sick man
because he hath confidence in the Physitian,
offereth the impostume to be cut: afterward
he feeleth himselfe relieued, he putteth con-
fidence more & more in the Physitian: so, as
need were that his foot should be cut off al-
so, he would nothing doubt to commit him-
selfe to his fidelity. The Diuell so much as
him lyeth, driueth vs to desperation, and
afflictions goeth about to perswade vs,
that God is our enemy. But contrariwise,
the Holy Ghost saith: because thou hast qui-
etly & patiently borne affliction, it may be a
true token vnto thee, that God therein decla-
reth his fauour towards thee: wherefore haue
thou a good trust, for he will deliuer thee.

19 This confidence will make vs to re-
ioyne with the Apostle Paul, that no manner Rom. 8.
of

of tribulation shall bee able to remoue
from the loue of God which is in Chri
neither the losse of goods, of wife, Childre
friends, lands & possessions, nor any thi
in the world, because we are verily persu
ded, that his loue and bounty towards vs
such that oftentimes he most abundantly r
storeth those things which are lost, for h
sake: and that sometimes in the midst of t
bulation, and euen in the very crosse & dea
hee giueth to his Children so much streng
and consolation, that in very deed, it is m
then a hundred-fold. The losse of the s
worldly things, is to many a great grie
but, is not the winning of a hundred-fold
much, & th'obtaining of an euerlasting kin
dome a good salue for this sore: If we gai
with the losse of transitory things, heauen
treasures: with the forsaking of worl
friends, Christ to be our deare & sure frie
& with the refusing father, mother, broth
sister, wife, children, purchase God to be o
Heauenly Father, Christ our most louin
brother, and to be loued of the Son of G
as his deer darlings & only begotten spou
what haue we lost: what greater gaine c
we haue: or what more profitable exchan
can be made: This bargain, and profit, ha
our heauenly father promised vnto vs, by

B

Bill of his owne hand, sealed with the blood of his onely Son, testified by the witnesse of his Apostle, and left with vs in our own custody, to be paid at the sight whensoeuer wée shall require it. Wherof this is the content: Who so hath forsaken house, brother, sister, father, mother, wife, children, or land, for my names sake, he shall receiue an hundred fold, and the inheritance of euerlasting life. Who can deny, but that hunger, cold, nakednesse, extreame pouerty, and want of things partly necessary, are a heauy burthen for man to beare? But the weight thereof is lightened and made easie to them that with a right eie and vnfainedly doe beléeue Gods promise, and cast their care on him. Cast thy care vpō the Lord: for he careth for thée. Your heauēly Father knoweth that you haue nèed of these things, meat, drink, & clothes. He ministreth these things in due time to the beasts of the earth, the foules of the aire, the fishes of the sea: and will hée not kéepe his promise vnto vs, for whose sakes he hath made these creatures, and hath made vs Lords ouer them? What cause haue we to mistrust his purpose rather thē the bird that flieth forth in ỹ morning, vpon this naturall perswasion, that he shall find food, not doubting, but that he who made him, will not suffer him to starue with

hunger? Haue wée séene such as put thei
trust in him, starue with hunger, die wit
cold, or perish through nakednes? It hath no
béene heard of, that the righteous hath bén
forsaken, or his séed beg, wanting bread
For they, that know the name of the Lord
will trust therein: for he forsaketh not them
that séeke after him. And hee willeth vs i
the day of our troubles to call vpon him, ad
ding this promise, that hée will deliuer vs
Whereunto the Prophet Dauid did so trust
feeling the comfortable truth thereof at sun
dry times in many & dangerous perils, tha
he perswaded himselfe (all feare set apart) t
vndergoe one painful danger or other what
soeuer: yea, if it were to walke in the valle
of ỹ shadow of death, that he should not hau
cause to feare: comforting himself with thi
saying (which was Gods promise made vn
to all) For thou art with me, thy rod and th
staffe, euen they shall comfort me. Is God
staffe waxen so weake, that we dare not not
leane too much thereon, least it should break
Or is he now such a changeling, that he wi
not be with vs in our troubles, according t
his promise? will he not giue vs his staffe t
stay vs by, and reach vs his hand to hold vs
vp, as he hath béene wont to doe? No doubt
but that he will be most ready in all extremi
ti

Psal. 23.

ie to helpe, according to his promise. The Esay 43.
Lord that made thee *(O Iacob)* and he that
ashioned thee *(O Israel)* saith thus, Feare
ot, for I will defend thee,&c.

20 He is that mighty Captaine, who hauing vnder his gouernment many souldiers nd seruants, hath them at his commandement, that when he biddeth them go, they go: hen he saith abide, they abide: and when he illeth thē to do this or that, they obey his ord. For, paine, pleasure, griefe, ease, sickeſſe, health, life, and death, are at the becke nd call of God, and doe come and go at his ppointment, as the faithfull Centurion cōfeſſeth in the Gospell: Yea, hee worketh so ercibly in his Children that leane vnto his romises that he maketh to them, of paine, a leasure: of griefe, ease: of sickneſſe, health: nd of death, life: as contrariwise to the vnleuening, pleasure, ease, health, and life is a eary, irkesome, and painefull death. Mat. 8.

21 But reason and our flesh are hardly erswaded, that we are beloued of GOD, hen we be exercised with afflictions: and et the author of the Epistle to the Hebrews ith; That if we be not vnder chastisement, whereof all are partakers) we are bastards, & ot sons. And S. Paul to the Romanes bring- eth in the complaints of the Saints which Heb. 12. Rom. 8.

were tormented and afflicted before Chri
time: For thy sake we are deliuered to th
Psal. 44. death all the day long: wee are accounted
sheepe to the slaughter. They which ma
this complaint, were (as cannot be denie
most deare vnto God: and yet they make th
sorrowfull complaint; We are accounted
shéepe to the slaughter. As if they had sa
Wée are otherwise dealt with, then the f
thers in the old time were dealt withall: b
to whom God séemed to beare great fau
when as he enriched them, fought for the
gaue them victory, & with excellent nam
and titles made them famous & honourabl
we say we are now otherwise dealt with
for wee are deliuered vnto the enemies
shéepe to bée slaine, as vnto whom they m
doe what pleaseth them: death hangeth
the day long ouer our heads, and we are
ner in security: but yet herein we are co
forted, that we are not in this perill as m
that suffer for euill doing: but, for thy sak
that is, for religion and godlinesse.

22 Whereby also wée are admonishe
that paines, punishments, and death, ma
not Martyrs, but the cause: for otherw
many suffer many grieuous things, and
are not Martyrs nor Confessors. If puni
ments make Martyrs, then the Papists
th

his day might truely boast of Martyrdome, when, for their trayterous desert to their Prince and Countrey, they rightly are executed. And some Sectaries and Schismatikes, which would faine bee reputed Confessors, might then haue some iust colour to complaine of persecution, when they are by Ecclesiasticall censure iustly punished. But these are such Martyrs and Confessors, of whom S. Augustine writing to Boniface, *de correctione Donatistarum*, and in other places, complaineth, saying: that in his time, there were Circumcellions, a furious kinde of men, which if they could finde none that would kill them, would oftentimes breake their owne necks head-long, and would slay themselues. These men (saith he) must not be comted Martyrs. These are not Sheepe, but Goats. These are not led against their wils; but run head-long through ambition and proud conceit. These Rammes follow not the example of Christ, of whom it is written, that when he was led like a Sheep into death, yet did he not vpon his mouth: for these open their mouthes too too wide, vttering blaspheimies against Magistrates: these haue forgotten the sentence of the Apostle, If I should deliuer my body to bee burnt, and haue no charity, it profiteth

We shold then haue many Martyrs at this time in England.

1 Cor. 13

mee nothing. Therefore Martyrs and Confessors, beside the goodnes of the cause, must be meeke, patient, and charitable.

23 Wherefore wee, hauing a good cause ought with patience and meekenesse to be ready prepared, when triall shall be, to suffer persecution & tribulation, after the example of the holy Martyrs of the old time, because the Crosse alwaies followeth them which will liue godly in Iesus Christ. Then he who hath promised vs, that neither in fire water, no nor yet in the shadow of death he will be from vs, but will be our buckler defender and shield, faithfully will perform the same, in such wise, that no temptation shall so assaile vs, but that he will giue vs a ioyfull end and deliuerance.

Marks of a true Martyr.

24 The holy-ghost hath caused many h stories to be kept in writing for vs, that li now in the later age of ỹ world, to this e that we should not onely behold in them t fiery raging of the world (from the beg ning) against the people of God, and ho stoutly they withstode and ouercame b faithfull patience the malice thereof, b also by reading of them wee should in ou like troubles, learne like patience, recei the same comfort, and being throughly tr ed, conceiue a sure hope of the same victor

which

which they, after many and sundry trialls did winne: whereof we shall not be disappointed, if we to the end striue lawfully. If it be too hard, and aboue your capacity, to behold all the Hystories and examples prounded in the Scriptures, and the Chronicles of Christs Church, with such consideration, that you may espy & behold in them, the order of Gods working with his Church in all ages: and if you do not vnderstand in diligent perusing them, that the end & issue was euer a ioyfull & glorious victory & deliuerance, wherewith to comfort our selues in the midst of miseries: take into your hands the comfortable Historie of King Dauid: marke his whole life, from that time he was taken from his fathers sheep, vntil his death: behold him in your selues, whensoeuer you shall be afflicted with any kind of crosse.

25 After that the Lord had found out Dauid, a man after his own mind, and appointed him King ouer his people, who laboured worthily to deliuer and defend Gods people from their enemies the idolaters, that dwelt neere about him; he did not grant vnto him such quietnes, neither to his people, but that he was in continuall troubles, and no small dangers during the life of Saul; and also after Sauls death, the Idolaters, and also Sauls

friends, seeking all the waies that might be to depose him from his kingdome.

26 And not only was he thus vexed with his forraine enemies, but also most grieuously of all other, by those of his houshold, who should haue been his most deare friends: his owne naturall sonne Absolon, his most principall counsailers, the Nobility of his Realme, & the most part of his subiects. Absolon pretending to his father Dauid a great holines (as the manner of hypocrites is) desired to haue leaue to goe vnto *Hebron*, there to sacrifice, for the performance of a vow which
2 Sam. 15 hee had made in the time of his being in *Syria*. But his meaning was, to obtaine the kingdome from his father, & stir vp all *Israel* against him: which he brought to passe. Dauid was banished, & pursued to the death by his own sonne, who wrought so much villany against his owne Father, that he did not forbeare, in the despite of him, to mis-vse his fathers wiues in the sight of all the people. How grieuous and dangerous this sodaine change was to Dauid, and to the people, which were but a few, in respect of the great number of the malicious hypocrites which followed Absolon, it appeareth plainely in the Story, and you may easily consider.

27 The best that was like to come of the matter,

matter, was, that while the kingdome of *Israel* was thus diuided, Gods enemies the Philistines, which had lyen long in wait therefore, should snatch vp from both the parties the kingdome of *Israel*, and not onely vtterly banish Gods true Religion from among the Israelites; but also bring them, their countrey, and their posterity into most miserable bondage and thraldome, and that to Gods enemies, the most vile people and hated of the Lord.

28 Dauid in all these perillous dangers of his owne life, losse of his kingdome, and vtter destruction of Gods people, did not discourage himselfe: but vnderstanding all this to be the worke of Gods owne hand, acknowledging the true cause, vnfainedly did perswade himselfe, that the Lord after a time, when his good will should be, would giue a comfortable end to all these stormes and bitter pangs. His whole behauiour he himselfe described in a psalme, which is left in writing, for vs to learne hereafter how to behaue our selues in the like persecutions.

29 When he was fled from *Ierusalem*, and the Priests were departed from him with the Arke of the Lords Couenant, he went vp vnto mount Oliuet bare-foot, wept as he went, and had his head couered: and so

so did all the people that were with him: and he made his mone vnto the Lord, saying: O Iehouah, how are they increased that trouble me! how many are they that rise against me! how many are they that say of my soule, there is no helpe for him in his God!

30 Wonder not, though this good King, with a heauy heart, and sorrowfull cheare, doth lament & bewaile his dolorous estate. Would it not grieue a King, when he thinketh of no such matter, sodainely to be cast out of his royall seat, and brought in danger of his life, & that by his owne naturall Sonne? Can the displeasure of any enemy so much pierce the heart of a kind Father, as the vnnaturall crueltie of the Sonne to seeke his death, of whom he himselfe had his life? It grieued him no small deale, to perceiue such as had béen his wise Counsailers, whom he much trusted (whose dutie it had béene, with the spending of their owne liues, to haue defended the common-weale, brought to a good and quiet order both in matter of policy, and of Gods true religion) to be the supporters and maintainers of an hypocrite, who had neither respect to Gods true honour, nor yet consideration of duty to his most honorable Father, neither regard to the prosperous weale of his native countrey. But nothing

of

of all these grieued him so much as this one thing, the remembrance and true acknowledging in himselfe, that he himselfe was the onely cause of all these euils. Hee called to remembrance, that these plagues fell vpon him sent from GOD, whose worke it was, & that for his sins which were the cause thereof: and this made him weepe and mourne. For, so soone as the Prophet Nathan had warned him of his offence, he cried *Peccaui*, I haue sinned: and afterward when he saw this grieuous and sudden change follow, he perceiued it came partly by his sinne, by the worke of GOD, and therefore submitted himselfe wholly to Gods will, saying: If I shall find fauour in the eies of the Lord, he will bring me againe, and shew me both his Arke, and the Tabernacle thereof. But, and the Lord thus say, I haue no last vnto thee: behold heere I am, let him doe with me what seemeth him good in his eyes.

31 Thus the worthy man of GOD acknowledgeth his troubles to be of gods hand, his sinnes to bee the cause: and therefore humbly and faithfully submitteth himselfe to Gods ordering, well content to receiue whatsoeuer should bee layd vpon him. He assured himselfe, that when hee himselfe was most weake, then GOD would declare

clare his strength for his owne glory sake: and after hee was reduced to faithfull repentance by the correction of his mercifull Father, then the rod should be cast into the fire.

32 This consideration of Plagues and tribulations, both to priuate men particularly, and also of Realms & whole Commonwealths is diligently to be weighed, that as they come from God, so they haue this end that they tend partly to his own glory, partly to our profit & amendment. For although sin be the generall cause wherefore all mankind was, is, and shall be molested with many and sundry kindes of troubles & calamities, yet the calamities and afflictions are not to all kind of men alike, nor yet for one end and purpose. For the wicked and reprobate are punished, and whipped of God, to a farther end and meaning, then the godly and chosen Children, who are the true Church of God, the liuing members of Christ, and such as shall neuer be separated from God, and their louing Sauiour in Christ Iesus.

33 These, although they be neuer without trouble in this world, but alwaies exercised vnder the Crosse, yet the cause and consideration why God will haue them thus exercised, is either for the Honour and glory of his owne name, or the profit, commodity, &

exceeding

exceeding benefit of them whom he thus afflicteth, either else for both these considerations together: for that there is no trouble that comes to Christs Church, or any member therof, which appeareth not plainely to redound to Gods glory, and the profit of the afflicted, if it be well and iustly considered.

34 Thus you may plainely see, how God hath wrought in his Church in olde time, and therefore should not discourage your selues for any sudden change: but with Dauid acknowledge your sins to God, declare vnto him how many there bee that vexe you, and rise vp against you, naming you Hugonites, Lutherans, Hereticks, Puritans, and the children of Belial, as they named Dauid. Let the wicked Idolaters brag, that they will preuaile against you, and ouercome you, and that God hath giuen you ouer, and will bee no more your God. Let them put their trust in Absolon, with his large golden locks, and in the wisedome of Achitophel ỹ wise counsailer: yet say you with Dauid; Thou, O Lord, art my defender, & the lifter vp of my head. Perswade your selues with Dauid, that the Lord is your Defender, who hath compassed you round about, and is (as it were) a shield, that doth couer you on euery side. It is he onely that may and will compasse

With these and other such like reproches, are the Children of God often tryed.

passe you about with glory and honour. It is he that will thrust downe those proud hypocrites from their seat, and exalt the lowly and meeke: It is he which will smite your enemies on the cheeke bone, and burst all their teeth in sunder: he will hang vp Absolon by his owne long Hayre: and Achitophel, through desperation, shall hang himselfe: the bands shall be broken, and you deliuered: for this belongeth vnto the Lord, to saue his from their enemies, and to bless his people, that they may safely proceede in their Pilgrimage to heauen, without feare.

Chap. XII.
Concerning the alteration of true Religion in all Ages.

Albeit Dauid and his Kingdome, after he was annoynted King ouer GODS people, were exercised with many troubles, during his time: yet hee obserued the ordinances of the Lord, and kept the true religion among his people, according to the Commandement of GOD. After him Salomon

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2 After him his Son Roboam raigned: t whose beginning the Realme had such a niserable chãge, that it could neuer after reouer it selfe againe. For the kingdome was iuided, and ten Tribes which were called fterward *Israel*, fell from Roboam, & from he true Religion, vnto Idolatry, & false sering of God: and so continued in false superitious religion, alwaies hating the true reigion of God, killing the Prophets that did each the truth, and the godly people that cõessed the same many yeares; and yet all that me perswaded themselues, that they had he true seruice of God, & that their doings nd much please God. Yea, the face of Gods hurch was so blemished, & brought to such small number of true Professors, that the rophet Elias complained, that there was ot one left but he alone: whose life also they ought after. Consider wel this history, & the orking of God with his Church & true religion.

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4 In those daies did the Idolaters make ẏ selfe same reasons & arguments against the Prophets and their doctrin, which Idolaters do make now against Gods people, and his true religion, concerning generality. The faithful thẽ liued amongst those Idolaters wᵗ no lesse peril and danger, then the Christiãs haue done in Spaine, and in other Coũtries where the Gospel hath not free passage. The Prophets were then ympriſoned, & driuen out of their country like seditious hereticks, the causers of all euil, as the true Preachers in some places of Christendome now are.

5 After the death of the wicked Kings of Iudah, GOD visited his people with some light of the truth by the meanes of Asa, and King Iosaphat after him: who restored (although not perfectly) the true religion, banished the false, and destroyed the Altars of the Idolaters. The which reformation was

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4 In those daies did the Idolaters make ẏ elfe same reasons & arguments against the ophets and their doctrin, which Idolaters make now against Gods people, and his rue religion, concerning generality. The aithful thē liued amongst those Idolaters w̄ o lesse peril and danger, then the Christiās aue done in Spaine, and in other Coūtries here the Gospel hath not free passage. The ophets were then ympriſoned, & driuen ut of their country like seditious hereticks, he causers of all euil, as the true Preachers n some places of Christendome now are.

5 After the death of the wicked Kings of udah, GOD visited his people with some ight of the truth by the meanes of Asa, and ing Iosaphat after him: who restored (although not perfectly) the true religion, banished the false, and destroyed the Altars of he Idolaters. The which reformation was

done, not without great difficulty & trouble and continued but a small time in that same order. For Ioram, the son of King Iosaphat ouerthrew the true seruice of God, contemned it, & brought in the place therof the Superstitions & Idolatries of the Kings of Israel, & so the Church continued neuer perfectly reformed, but alwaies afflicted, till ỳ time of Ezechias. For although Asa, Iosaphat, Ioas, Amazias, Vzzias, & Ioatham, attempted a reformation, and were indifferently good Kings. yet was not the Church cleansed of all the Idolatries, and false counterfeit religion: as it appeareth by the Prophets, Elia, Amos, Isay, Osea, Micha. But the worthy king Ezechia, in the first yéere of his Raigne began to reforme Religion, brake downe and banished al Idols, & Images, Hil-altars, & whatsoeuer was against Gods commandement, restoring Gods true Religion after the rule of Gods word. The which things he brought to passe, not without great trouble and difficulty, so it continued in puritie but a little time. For his son, wicked Manasses, who raigned after him, put away & did forsake the true way, and brought in againe all manner of Idolatry & false Religion: and did grieuously punish and persecute the faithfull people & true Prophets. He shed (saith

the

the Scripture) innocent blood exceeding abundantly. In like manner did his son Ammon also, who raigned after him.

6 This grieuous change remained thus, vntill the good King Iosias made a new and godly reformatiō: which ought to be a glasse to all Princes to behold themselues in. But this godly reformation of this good King did not continue: for his son, and all the kings of Iuda after him, forsoke the waies of God and restored again the Idolatry, and false religion of their forefathers, and so continued till God sent the King of Babylon, to destroy their Citty, temple, & Country; who also led them captiue into Babylon, where they continued many yéeres in great afflictions: as it appeareth by the Prophets, Ieremy, and Daniel; so that in fiue hundred yéers and aboue, in the dayes of all the Kings of Iudah, Gods Religion was set forth, and receiued in publike order sincerely & perfectly, and the contrary vtterly banished and abolished. But in the times of David, Ezekiah, and Iosias, (as Iesus the sonne of Sirach witnesseth) all Kings, except David, Ezekiah, and Iosias, committed wickednes: for euen al the kings of Iudah also forsoke the Lawes of God.

7 With what difficultie and troubles, Gods religion and true seruice was restored

after the returne of Gods people from Babylon, and how short a time it continued in purity, what troubles & grieuous persecutions the true seruants of the Lord suffered, it is partly set forth in Esdras and Nehemiah: after in Hester, and then in Machabees. And although vnto the comming of Christ, there was an outward face, and beautiful shew of Gods religion among the Iewes: yet was it so defaced, and vtterly falsified with traditions of the Pharisées, who were at that time in estimation, that Christ himselfe doth testifie, that their seruice was but vaine traditions of men, and the Commandement of God was not obserued. All that time there were no Prophets to instruct them in the right way: for, ymmediately after the captiuity, all prophecying ceased in Israel. Now peruse the History of our Sauiour Christ in the foure Euangelists, & you shall perceiue in what estate Christ found his true Religion: what paines & trauell he toke to restore the true & sincere honoring of God: with how great difficulty hée brought it to passe: And at the last, how it cost him his life. After whose death, the cruelty of them who would séeme to haue & maintaine the true honoring of God, ceased not, but stirred vp most vehement persecution against the true Church of Christ

Christ, and dispersed it throughout all the world. With what paines, troubles, & difficulty, true Christianity was planted, & false religion put away, S. Luke partly mentioneth in the Acts of the Apostles, who spent their liues in the building of Christs church.

8 After Christs death, the cruel tyrant Nero the Emperour, did persecute the Church most cruelly: after whose time the Church was in some quiet, but not long. For Domitian the Emperour, did persecute Christs Church, to destroy his true Religion, most hainously. Nerua his successor was friendly to the Christians. Traian after him, a cruell persecuter & enemy; and then Hadrian: after whose time the Church had rest for a while. For shortly after, the Christiãs that were in Asia, & also the west parts, were cruelly disquieted; shortly after this time, did England receiue the Christian Faith, and was the first Countrey of all the world that receiued the faith of Christ by publike authority, Lucius being the first Christian King. But the purity of Christs truth did not long here cõtinue not much aboue One Hundred yeeres.

9 Seuerus th'emperor wrought al the meanes that might be, to destroy Christs church, and to subuert the true religion with most sharpe persecutions: after whose time, there was

some quiet. But, shortly after the cruell tyrant Maximinus did sore molest the faithful: & likewise after him, Decius, Gallus, Hostilianus, Lucius, & Valerianus, Galienus granted the Christians peace: Aurelianus persecuted them. And Diocleſianus more like an infernall Serpent then an earthly man, did as it were deuoure the Church most cruelly. In his time, was the greatest persecution that hath bẽn before: the tormentors were much more weary in shedding of Christian bloud, and cruelly tormenting the faithful, then the holy Martyrs were in suffering the paines. There were in this persecution, within 30. dayes, aboue Seuentæne thousand Christians killed most spitefully.

Euſebius. Eccl. hist. lib. 8. ca. 9

10 But Constantine the good Emperour became a Christian, set the Church in peace, and was the first Emperour that did by publike authority put down gentility, and truely maintained Christianity. But that lasted not long: for, within short time after, Iulianus the Apostata being Emperour, went about to vndo all that Constantine had done, vsed wonderfull policies to destroy the christian Religion, and did afflict the faithfull very grieuously. After this time, the church was grieuously molested by the Arians: after, with Hunnes, Vandales and Goths: and so

so continued many yeares, till all good learning began wonderfully to be decayed. And at the length, albeit the Church seemed to be at rest, yet hath it béene euen vnto this day miserably afflicted, and wonderfully defaced by two vicars of the diuell, put in commissiõ at one time, about eight hundred yéers since: the one Mahomet, for the East: the other, Antichrist of Rome, for the West. The one forraigne, the other a more néere and domesticall enemy to Christians. For, during these Foure hundred yéers, Rome hath béen Tophet, and the valley of Hynnon, and the very Altar whereon hath béen sacrificed the bodies of Gods Children: whose tyrranny and outrage is such, that the Kings and Potentates of the world, haue béene, and are greatly damnified, and iniured by her; as appeareth by many notable Pageants, which shee hath played before our time: amongst which, this one shall serue for many.

11 Pope Innocent being displeased with George Pogiebracius King of Bohemia, for fauoring of Iohn Hus and his religion (that is to say, for playing the part of a Godlie Prince) did excommunicate and depose him, appointing his Kingdome to Mathias. But Fredericke the Emperour would not thereto consent: and especially after the death of the

aforesayd George, when the Emperour and the Bohemians leauing out Mathias, did nominate Vladislaus (son of Casimirus, king of Polonie) to bée King of Bohemia. For the which, great warre and trouble kindled betwéene him and Fredericke the Emperor: wherein the Emperor had béen vtterly ouerthrowne, had not Albertus Duke of *Saxonie*, rescued the Emperour, and represſed the vehemency of Mathias. This fire of dissension being kindled by the terrible thunder-bolt of the Popes excommunication, did yet a greater mischiefe. For, it hindred the sayd Mathias in his expedition against the Turkes, wherein he should haue béen set forward and ayded by Christian Princes and Bishops. The like curse and excommunication hath béen denounced by the Antichristian Bishop Pius Quintus, for the like cause, as wee all know, against Q. Elizabeth: but the same hath béen altogether turned to her & her peoples good, by him that can and will blesse, where Balaam curseth. What should I néed to set before you the bloody broils of France, and of the Low countries therto adioyning, wrought and brought to passe by this domesticall enemy, vnder the colour and name of a holy league, therby to maintaine Idolatry and superstition, and to rote out the religion

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ſeruice of Almighty God? It is too too
nifeſt; they haue felt it, and all the world
ot but condemne it. But what better can
pected? Can any good come from *Rome?*
verily. For as *Babylon* is full of Oſtri-
s; as *Africa* yéerly bréedeth ſome Monſter;
as *Sodome* & *Gomer* ſendeth forth yéerly
ſome ſtinches: ſo the Church of *Rome* is
nurſe and fountaine which ſendeth forth
or, rebellion, and vtter deſolation (if it
re poſſible) of all Chriſtian Kingdomes.
12 Now weigh and conſider with your
ues this ſame briefe rehearſall of the ſeate
Gods Church: how the Church of the Iſ-
elites was afflicted in the time of ỹ Kings,
n carried into a ſtrange Countrey cap-
e: after their returne & réedifying of the
emple, what great perils and troubles it
ſtained, till after the dayes of the Macha-
es: next, conſider the hiſtory of Chriſt, and
e Acts of the Apoſtles: After this, the ten
table perſecutions, which the Church ſuf-
red vnder moſt cruell Tyrants, from the
ght yéere of Nero, by the ſpace of thrée hun-
ed & twenty yeares, vnto the time of Con-
antine, & from his time thrée hundred years
ter by the Arians and barbarous Hunnes,
andals and Goathes, by whoſe meanes
od learning was decayed, and ignorance
brought

brought in: & then marke with aduisem
how that from that time hitherto Maho
hath vsurped & afflicted the East Church,
the Pope the West: for he began to exer
his proud power ouer the Church, about
same time that Mahomet brought in his
ligion. Consider I say with aduisemēt in
these times, how little while Gods Reli
on was maintained in the Church: w
perillous changes were in the Kingdom
what exceeding cruelty was alwayes v
against the people of God, as though th
had bēen Hereticks, his word condemned
heresie, and the cause of all euils: and y
shall easily perceiue, that neither Gilgal, Si
nor Mispah, can assure the Lords Taber
cle, any rest: and that Religion kéepeth n
her place and standing any long time.

13 The vse and profit which is to be mad
hereof to our selues, is this: that forasmuc
as God hath giuen vnto vs his word, & th
Ministery therof, in such wise, that we ha
amongst vs (blessed bé his name therefor
his true religion and seruice: let vs not grow
secure, forgetting our duties vnto him in r
gard of so vnspeakeable a blessing: least h
come shortly and remoue our Candlestick
from vs. For he hath no lesse cause to execut
his iudgements against vs now, then he ha

time against the obstinate & vnthank-
Iewes; of whome he complaineth thus:
at shall I do vnto thee *O Iacob?* thou *In-*
woldest not obey, I wil turne me to other
ions, and to those will I giue my Name.
, hee intreateth vs continually as a Fa-
r doth his Sons, as a Mother her daugh-
s, and as the Nurse her yong Babes, that
would be his people: and yet by our dis-
dience we refuse. It is therfore to be sea-
, that the Kingdome of God shall be ta-
from vs, and giuen to a nation which wil
ing forth fruits of the same. For I am ve-
y perswaded, there is nothing that will
re spéedily depriue vs of Gods fauor, and
at will sooner bring vppon vs his heauie
dgements, then our vnthankfulnesse, in
using his word and Ministery.

14 It fareth with vs, as it did with the
raelites, after their mighty deliuerance out
Egypt, in the wildernesse: who at the first
hen Manna was strange vnto them, liked
wonderfully, so that they would run out
en on the Sabboth, although they were
bidden to gather it; but sone after war-
weary of it. Euen so in the beginning of
Quéene Elizabeths most happy raigne, wée
l, as men almost hunger-starued for lacke
the spirituall food of GODS Word, the

Manna

Manna of our Soule, were right gla
what occasion, or from what manner of
son soeuer we might heare that Angelica
dings (as it were from heauen) of our sa
tion in Christ, & of our iustification tho
faith in him : Yea, how ioyfull were
then to heare GOD serued in our vulg
tongue : but now either through negligen
or lazinesse, we sit at home : or if we com
Church, it is either to heare newes, or
quent phrases from the Preacher, or to
dermine and intrap him, or peraduenture
fetch a nap or two, or to meet a friend, &c

15 Through this fulnesse, some are gro
so lazie and vnlustie towardes the spiritu
Manna, that they will no more goe séeke i
broad, as in former time of néed: but w
haue it brought home to their houses; and
make the publike Minister, a Parlor-Pr
cher, as if it were now a time of persecuti
whereas Eli hath his open place by one
the Pillars of the Temple, where any m
may find him which is desirous of kno
ledge. For they which desired to be instru
ed by Christ, asked him: Rabbi, *Vbi habit*
Master, where dwellest thou? He answere
Come and see; and they came to him, and
he to them. He himselfe commanded it sho
be so: If any man thirst, let him come to m

16 A

6 And as touching religion, many be of
ios mind, that it is nothing but a questi-
f names: or of Pharaohs mind, that it
ut a vaine thing: or at most, of King A-
ppaes mind, to be halfe Christians. But
ianzen to the Arians saith, *Aut totum*
a, aut totum abyce: Either honor Christ
olly, or cast Christ wholly away.

7 There bee also many that deale with
s word & his religion, as doth the But-
ie with the swéete flowers: and that is,
n to die their wings with them, that they
séeme to be of a fair painted colour: these
ke that holinesse consisteth in often and
h hearing, how little soener they practise
y can endure the sowing of a Gomer, al-
gh they reape but an Epha. To these it
y be said, as Phocian said somtime to the
henian bands, *O quam multos duces, quam*
os milites! More teachers, then followers.

8 And as for the Ministery, it serueth for
hing now-a-dayes, but euen for a Whet-
ne, to set the peoples tongues on edge.
me, say they, let vs smite Ieremie with
tongue, and giue no héede to his words.
ds Ministers haue cause to complaine,
Ezechia in his time, that they bee iudged
condemned at the dors of mens houses:
s Christ and his Apostles, by the fire
side:

side: and as Iohn Baptist, that they rec
their iudgement at the Table cloth, or C
pet, not from any Iudiciall seate.

19 Doe wee thinke that God will su
still this contempt of his word & Minist
vnpunished? hee hath already loked a l
time for our amending, and hath long bo
with our euill doing. And as it is truly
of God in respect of his long sufferance,
he hath leaden fæt: so as truly it may be
in respect of his heauy Iudgements foll
ing the same, that he hath vpon hands.
commeth against vs slowly: but when
comes, he payeth home surely.

20 For these forty and seauen years p
who hath led the life of Delights, but w
what nation vnder heauen hath bæn hap
but our English nation? Our GOD h
long loued vs: our God hath long suffered
& with his chearefull countenance hath m
louingly loked vpon vs. But euen as
Troians, when their citty was beaten do
flat to the ground, said thus: *Troia fuit*, th
was a Troy, or, we had a Troy: so the ti
may come, wherein we may say, God w
in this place, & we wilt it not: we had o
Gods fauour, and we acknowledged it
Nay, if Gods mercy had not bæn a barr
hinder the procædings of the enemies of

Chur

ech, the time of desolation had alreadie
en vpon vs: especially vpon the death and
olutiõ of our late gracious Soueraigne.
hich day, the Iebusites of this Land erpe-
, with a longing desire, as Esau did wait
the daies of his Fathers mourning, that
y might imbrue their hands in the blood
ll true harted Iacobs of this Realme: but
en the Sunne of our prosperity was not
ipsed, by reason of a most happy succession
gracious Dauid, whom God placed vpõ
seat of his Kingdome to rule his people
th a wise and prudent heart; Then wee
, that our hill was so strong that it could
er be remoued, and that we were quite
of reach of all aduersitie: but soone after
Lord shooke the Tower of our happinesse
th two stormes. The one was the sword
the deuouring Angell, which tooke away
the least Forty Thousand of our brethren
sisters, within the space of Two yeares
onder: Th' other was, the treacherous at-
pt of wicked subiects against our gracio-
s lord ỹ king, & the state. But these clouds
re no soner ouerblown, but again we re-
med to our security: & then we were sunck
to the depth therof, pleasing our selues in
r owne waies: & putting the euill day far
m vs, then were we vpon ỹ sodain thrust
into

Watson and his complices.

The secrecie of the treason, amplifieth the mercy of God. The Gun powder Treason.

into the brim of confusion, by that late, cr
inhumane, & diabolical treason, practised
disloyall & miscreant wretches, against
King, the Quéene, their royall issue, and
Estates of the land, Ecclesiasticall & Ci

This Treason was as a Sea, wher
all other Treasons haue lost themselu
No tongue is able to expresse, nor any he
is sufficient to conceiue the depth of this
tended villany. Let vs imagine what hor
it had béene for vs to behold with our ey
our Citties and townes inuironed with
mesticall enemies, who were ready to r
sacke our houses, to confiscate our goods,
massacre our Children, to draw the Sw
of warre in the land of peace, to quench
light of our Israel, and to remoue our can
and candlestick out of the place. But b
sed be the name of our GOD, the kéepe
Israel, who neither slumbreth nor slæpe
who hath preserued vs from the violenc
our enemies, & hath deliuered vs *faucibus*
ti, out of the iawes of death and destructi
The snare is broken, and wee are deliue
Our King, the Lords annoynted liueth,
the glory of God, the good of his Church,
comfort of his Subiects: He flourisheth a
fruitfull Vine; his royall séed prosper in
sight: and all good people of the Land,

wh

hat condition ſoeuer they bee, haue their
rts filled with ioy, and their mouths with
e ſongs of thankſgiuing, for the Lords gra-
ous protection ouer vs. As for our ene-
ies, ſhame hath couered their faces: they
et and gnaſh with their téeth: into the ſame
t which they haue digd for others, they are
llen themſelues: the ſword which they
ue sharped for others, entreth through
eir owne ſides, their bane-fire of Gunne-
wder turned into a bone-fire of ioy. With
e ſame fire they thought to burne vs, they
e béene ſlaine, or ſcorched themſelues.
his is the Lords doing, & it is wonderfull
our ſight. It was a worthy conſideration
a learned man of later times, who ſaith to
is purpoſe; *Eſt autem hæc peculiaris ars, vt
dicam, diuinæ ſapientiæ, ita temperare conatus
lorum, vt illorum impietatem vertat in ſuam
riam: & exitium quod aliis intendant, vertat
autorum perniciem & bonorum facilitatem.*
his is (as I may ſo ſay) the skill and the
ciall trade of the wiſedome of God, ſo to
mper and order the endeauours & attempts
wicked men, that he turneth them to his
ne glory, and the deſtruction which they
tempt againſt others, to the vtter vndoing
the Authors of it, and to the happines and
nfort of the godly ones.

So it is to all the enemies of Sion.

Erasmus vpon the Pſalmes.

A most sure and euident demonstrati
hereof we haue in our late deliuerance: f
our intended destruction is turned vnto t
confusion of our aduersaries, vnto the s
therance of the Gospell, and to the encrea
of Gods glory. Oh! let this be obserued
The 5. of Nouem. 1605. boue all the daies in the yeare; let it be w
in Kalenders, in golden letters, that not o
the age present, but the generation to com
may be stirred vp vnto due thankefulnes
and yée the beloued of our Lord Iesus, w
are participants & beholders of this gre
and wonderfull mercy, acknowledge it w
thankfull hearts and lips, and make know
your thankefulnesse by your continuall ob
dience: for, true thankfulnes is not verba
but cordiall and actuall: and therefore
Bernard. Bernard hath very worthily obserued, it
called, *Gratiarum actio, non gratiarum dictio.*

If wée despise or set light by so great gr
ces of the Lord, wée are to looke for no
other, but that the Lord will take the rod
his hands againe, and vtterly confound a
ouerwhelme vs with his iudgements, w
would not be reclaimed to true & vnfain
repentance by his euerlasting mercies: f
the Lord will not be mocked, neither can
be deceiued: that which we sow, that sa
shall we assuredly reape. If we sow the s

of disobedience, vnthankfulnes, & Apostasie, then shall we also reape the fearefull crop of death and euerlasting destruction, both of bodies and soules. From the which the Lord of his infinite mercy saue and deliuer vs.

21 Let vs then in time recall our selues to a better consideration: and let vs constantly and thankfully imbrace the word of God, and perseuer in the way of godlines. It was King Hezekias most commendation, that he did cleaue vnto the Lord, and departed not from him, and it was a Christian resolution of Policarpe, to the Lieutenant of Antony, who incited him to deliuer himself from imprisonment & bonds, by blaspheming Christ: to whom he made this answere, These eighty sixe yeeres haue I serued him, and yet did he neuer hurt me, and sure I will not forsake him now. Euen so let vs resolue, that for so much as we haue begun our Pilgrimage in the spirit, neuer to end it in the flesh: And that if all the world would fall away from God and his word; yet wee, and ours will serue the Lord. So shall wee be sure in the end of this our Pilgrimage, which we haue passed with feare, to enter into that spirituall Canaan, which Christ our Iehouah hath promised vs.

FINIS.

To the Reader.

CHristian Reader, if by the grace and mercie of God, thou hast receiued that benefit, by these former considerations which I haue prayed vnto God that euery one (which desireth to be a Christian indeede) may receiue; I doubt not but thou hast a hearty feeling and sorrow for thy sins with a detestation and loathing of the same, and doest earnestly desire to bee reconciled vnto Christ, and to be assured of the forgiuenesse of thy sinnes, and consequently of thy saluation: which by no better meanes thou canst accomplish, then by preparing thy self rightly and worthily to receiue the holy Sacrament of the Supper of our most blessed Lord and Sauiour Iesus Christ. To which end and purpose, I exhort and beseech thee, (euen for the loue of him who so dearely loued vs, that he gaue his life for vs: yea, and as thou tendrest the saluation of thy owne Soule) that thou wilt enter into the Court of thy owne Conscience (which at the later day will bee a witnesse, either to iustifie or condemne thee) and examine thy selfe, (either by this which followeth, or by some other godly and christian rule) especially whether thou

hou haue that faith, that repentance, that hankefulnes vnto God, and that loue to thy eighbours and brethren in Christ Iesus, hich is necessary to the receiuing of so great benefite and blessing, as is the body and loud of our Lord and Sauiour Christ Iesus, he only price of our Redemption: lest thou e found guilty at the later day, of the Lords ody and bloud. For hee that eateth this read, and drinketh the Cup of the Lord nworthily, is guilty of the body and bloud f the Lord, and eateth and drinketh his wne damnation: from which state, good ord deliuer vs.

THE COVRT

of Conscience.

Wherein euery sinner may examine and trie himselfe, whether hee be fitly prepared to receiue the blessed Sacrament of the Lords Supper.

Dearely beloued in our Lord and Sauiour Iesus Christ: If we will be worthy receiuers of the holy Supper of our most blessed Sauiour and Redeemer, it is necessary

sary we harken vnto the Apostle Saint Paul to the Corinthians, Chapter 11. verse 27. Where he saith thus: Whosoeuer shall eate this bread, and drinke this Cup of the Lord vnworthily, shall be guilty of the body and blood of the Lord. 28. Let a man therefore examine himselfe, and so let him eate of this bread, and drinke of this Cup. 29. For hee that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because he discernes not the Lords body. Heere the Apostle sheweth vs the danger of the vnworthy receiuing of the Lords body and blood, and also the meanes how wee may be worthy receiuers of the same; namely, by examining our selues: that is, by preparing our hearts and consciences in such wise, that we may confidently say with the Prophet Dauid, My heart is prepared,

2 The way then to prepare thy heart, is to examine thy heart, and to endeauour that it may be fit for God to dwell in. For thy heart and conscience is Gods Court: which he will yéeld to no other. It is his throne, and none may sit there but he. It is called *Thalamus Dei*, Gods Bride-chamber: wherein none may iustly come, but the right Spouse.

3 This Conscience of man, is a certaine right wherewith God hath indued it, as a perpetuall

petuall Surueyor and beholder of thoſe
ings which we haue thought, ſaid, or done.
o it is called a good Conſcience, when it
oweth nothing but that which is good.
at it is called a bad conſcience, when it cy-
eth that which is euill.

4 There are three things belonging to the
nſcience of euery one, bee it good or bad:
nowledge, Teſtimonie, and Condemnati-
or Iuſtification.

5 Concerning the firſt, it cannot be denied,
t that mans Conſcience putteth him in
nd of thoſe things which he hath thought,
d, or done: as teſtifieth the prophet Dauid,
theſe words, I do know mine iniquitie, and Pſal. 51.
y ſins are euer before me. And ſpeaking in
erſon of God, he ſaith, I will reproue thee,
ut ſet thy miſdeeds in order before thee! Pſal. 50.

6 The Second thing which belongeth to
onſcience, is Teſtimony, which euer ac-
mpanieth the warning and the gnawing
nſcience. The warning conſcience is of-
times lulled aſleepe: but the gnawing
nſcience awaketh her againe.

7 This gnawing conſcience carryeth al-
ayes with it a witneſſe bearer, which is a
ntinuall remembrancer and regiſter of all
t we doe or ſpeake. This is more then a
ſand witneſſes beſides. If all the world

should say and sweare for thée, that thou art innocent, and yet thy own conscience accuse thée: that one shall be more then all the other. Contrariwise, if all the world shall say that thou art guilty, and thy conscience shall testifie for thée, that thou hast committed no such offence: it is to thée as a brasen wall, a bulwark invincible against ỹ whole world.

Then commeth the third thing: which is Justification, or Condemnatiõ. For, presently after the offence, the conscience of a wicked man is vnto him instead of an accuser, a Witnes, a Judge, and a Hangman. For no man can haue a more seuere Judge thã himselfe: because when a man iudgeth truely of himselfe, he doth not absolue himselfe.

Cain, hauing most vnnaturally slain his innocent Brother, felt the horror of condemnation in his own conscience. And therefore fearing the iudgement of God, he said: Whosoeuer findeth me, shall slay me. Genes. 4:

Iosephs Brethren carried this condemnation in their owne consciences, for selling their innocent Brother: and therefore with shame and confusion of face, said: What shall wee say or speake vnto my Lord? and how can we iustifie our selues? God hath found out our wickednesse. Gen. 44.

And Pharao out of his owne guilty conscience said, (albeit like Gen. 43.

an

ypocrite) I haue sinned against the Lord r God, and against you. Exod. 10.

uls own conscience condemneth him, in t hee had persecuted Dauid vniustly, and fore said, Thou art more righteous then for thou hast rendred me good, and I haue dred thee euill. Also Iudas, or the betray- of his Master Christ, felt such horrour of science, that he confessed, saying, I haue ned in betraying the innocent bloud. 1 Sam. 24

10 Thus sinne begetteth an euill consci- e: & an euill conscience in the wicked, be- teth damnable feare & desperation, which reth his owne suspitions. The tyrant Ca- ula neuer had secure & quiet rest, but euer tinued in horrible dread and feare. That ster Nero, after he had killed his mother fessed that in sleepe he was much troubled h her, and tormented with Furies that rned him with flaming torches.

11 If there be such terrour of conscience the wicked, how commeth it to passe that ey are many times in such mirth and plea- e? Surely, because they are removed m the way of sinners, into the Scorners aire, and then all is quiet.

12 There was a time when there was a science in the World. And is the world tter for age? No surely, for conscience is now

now ſhrunke into Science : and vnder th
full ſailes of mens knowledge, they fall t
make wrecke of Conſcience ; according t
the ſaying of the Apoſtle, Some hauin
1 Tim. 1. faith and good conſcience, haue made ſhip
wracke of their faith.

Doeſt thou then (deare Chriſtian) deſir
to haue the hope of eternall life ſeated in th
heart? Looke that thou haue faith and a goo
conſcience. Which if thou haue, thou wil
ſay with father Iacob, vpon the leaſt ſuſpici
on of wrong, carry with you againe the mo
Gen. 43. ney that was in your Sackes, leaſt peraduen
ture it was ſome ouerſight.

Then wil your actions be ſo ſquared wit
truth, that with a good conſcience you ma
Gen. 20. ſay with Abimelech: with an vpright mind
and innocent hands haue I done this. Then
will you ſay with Zachee: Behold, Lord, i
I haue done any man wrong, I reſtore foure
fold. And ſo bleſſed ſhalt thou be, becauſe
are not condemned in thy own conſcience.

Therefore, before thou commeſt to the ta
ble of the Lord, follow the counſell of the A
poſtle, Let a man examine himſelfe (that is,
his conſcience) and ſo let him eate. When
Iehonadab came to Iehues Chariot, he ſaid,
2 Kin. 10. Is thy heart vpright, as my heart is toward
theer? ſo, when wee come to bee the Lords

guests

s, he would haue our hearts vpright to
as his is to vs.

his examination conſiſteth chiefly in
to ſee and trie whether we haue theſe
e gifts of Gods grace: namely, Faith,
entance, Thankeſgiuing to God, & true
rity towards our neighbours. For, firſt
uſt haue Faith, that is, a certaine and
llible aſſurance, and firme perſwaſion,
God is a mercifull Father vnto vs, in
ame of his Son Jeſus Chriſt our Lord,
m he deliuered to death for vs. Yea, e-
y ſinner muſt apply Chriſt his merits
ticularly vnto himſelfe. This Faith com-
h not of vs, neither is grounded vpon vs,
pon any thing that is in vs: but it com-
h from God, and is grounded vpon God
Father, Sonne, and Holy-ghoſt, and
n the promiſes of the Goſpell confirmed
ardly within vs, by the working of the
ly-ghoſt, which cryeth in our hearts Ab-
that is, Father. Furthermore, this faith
ourished, confirmed & increaſed in vs by
holy Sacraments. For, in the Supper,
as a good Father (after hee hath once
ught vs into his Church by Baptiſme)
riſheth vs ſpiritually with the proper
ſtance of his Son Jeſus Chriſt, applying
making proper vnto euery one of vs the
merit

merit of his death and paſſion. To this
and purpoſe it is, that Jeſus Chriſt himſe
giueth vs the bread and wine: that he co
maundeth vs to eate and drinke it: that
ſaith, that the Bread is his Body which
giuen for vs, and that the Wine is his bl
which is ſhed for the remiſſion of our ſi
by which words he giueth himſelfe who
vnto vs: he will be our nourishment & ſpi
tuall life: he wil dwell in vs by his holy ſ
rit, & will that we abide in him by faith, th
through beliefe we may not periſh, but ha
eternall life, whereof he is the onely Wel
and giuer. In like ſort, the breaking of t
Bread of the Supper, ſerueth to the confi
matiõ of our faith, & ſure warranting of o
ſaluation: inſomuch as it aſſureth vs & ca
ſeth vs to ſée with ſpirituall eyes, that Jeſ
Chriſt was once broken with the paines
death in Ieruſalem, to deliuer vs from t
ſame, and to get vs eternall life. Alſo
that, by the commandement of Jeſus Chri
we take the Bread in our hands, & then t
Cup: Moreouer, in that that wee eate t
Bread, & drinke the Wine, which turne to
the nourishment of our bodies; we are cer
fied, that by the hands of faith, we take a
embrace Jeſus Chriſt our Lord, for our on
Sauiour & Redéemer: and that by the ſam
fai

Mat, 26.2
Ma. 14.21
Lu. 22.19
1 Cor. 11

Ioh. 3.36
Pſal. 8.7.
Math, 11.
Heb. 1.2.

we eate his body spiritually, & drinke
blood, to the hope of eternall life.
Now, every one of vs must liue by his
e faith, according as wée make our
ession in the Beliefe, which is called
Apostles, in that euery may saith by him-
, I beleeue in God; and saith not, Wé
ue. We must not here cast in our brain,
ink vpon the beléeuing or vnbeléeuing,
the worthinesse or vnworthinesse of an
r man, but vpon our owne. For Saint
l doth not teach vs to examine other
, or that other men should examine vs:
hée saith, Let a man examine himselfe.
refore let euery one of vs for their own
t be assured in his hart, that Jesus Christ
true Messias, is come into the world to
sinners: amongst whom hee ought to
unt and estéeme himselfe (by the example
. Paul) the chiefest. Let him beléeue that
s Christ came down from Heauen vnto
h, to lift vs vnto him from earth to hea-
: that he was made the Son of man, to
e him the Child of God: that hée was
ceiued by the Holy-ghost, & that he was
e of the virgin Mary, to perfit & cleanse
wicked conception & birth. Let him per-
de himselfe, that the Sonne of God hath
come the diuell, to deliuer him from the
tyranny

tyranny and slauish subiection of the Di
that he hath fulfilled al the law, (loning
his Father with all his heart, strength
might, and his neighbour as himselfe) to
him iustice: that hee appeared before Pi
an earthly Iudge, and receiued (as an e
doer) sentence of condemnation for his
to exempt him from appearing before
terrible iudgement seate of Gods iustice
receiue sentence of death & euerlasting d
nation, for that he had offended one eter
and euerlasting God. Let him assure h
selfe, that the same Iesus Christ went do
to hell for him, that is to say, that he suffe
the sorrows and terrors of the second de
and of the sincere wrath of God, to deli
him: that he dyed a death accursed of G
(in that he was hanged on the Crosse) to
chase him life and blessing before God:
he rose againe, for a gage and assuranc
his resurrection: that he ascended into
uen, for a certaine token that he also sha
cend thither: that he sitteth on the right h
of God his Father, to be for him an eue
sting priest, teacher, king, defender, reco
ler, & aduocate: to be short, that he shall c
at his last comming, for his comfort and
redemption. We must also euery one
for his owne part, make proper vnto
sel

nes, (yea and make ours) all the goodnes, all the riches that are in Jesus Christ: cause that in giuing himselfe to vs, he gi-th vs his benefits also. So then, in that at Jesus Christ is God, it is to make vs rtakers of his Diuinity: in that that hée the Heyre and Lord of the world, it is to ke vs partakers of his Lordship and In-ritance, and that wee recouer in him the nerument of all things which wee lost in dam: in that that he is welbeloued of his ather, it is that we may be acceptable vn-him: in that that he is rich, it is to make partakers of his riches: in that that hée th all power against the diuell, sinne, hell, ntichrist, the world, and all our enemies, it to defend and shield vs: and in that that is iust and good, it is to iustifie vs, and to ke vs good: in that that he is happy and mortall, it is to make vs partakers of blessednes and immortality.

When wée shall thus particularly apply the actions and benefits of Jesus Christ r Lord, and also all his essential qualities to our selues, putting our whole trust in , and in his promises, and distrusting selues, then may wee boldly come to the ods Table: wherat we shall enioy Jesus hrist, God and man, by the benefit of faith,

and

and shall séele moreouer a great encrease a
augmentation of the same.

But we must note, that it is impossi
for vs to be vnited & made one with Chri
and to bee made partakers of the treasur
and riches which are in him, vnlesse we fi
renounce Antichrist and his kingdome, & v
lesse we detest all Idolatry, superstition a
traditions of men, directly contrary to t
pure seruice of God, bounded & limited o
in his word. For séeing that God is our on
Creator, and he giueth himselfe wholly b
to vs in the person of his Son Iesus Chri
the true Isaack, in whom all Nations of t
earth are blessed: it is great reason, that li
wise by faith we giue vp our selues, and yi
vs wholly vnto God. And thence it is, th
God in the Law doth rightly require of h
people, that they haue no other Gods b
him, & that they loue him with all their har
with all their soule, with all their strength
vnderstanding, that is to say, with all the
parts, as well inward as outward. An
thence it is also, that God doth not onely r
buke and reproue all them that halt on bo
sides: but commandeth also, that they whi
sacrifice vnto strange Gods, should be put
death. And to this purpose S. Paul (min
ing to warne the Corinthians to flie fro

Reg. 18. Deut. 13. 1. & 17. 1.

Idolatry

goolatry) vſeth an argument taken from the knitting together and vnion that wee haue with Ieſus Chriſt our Lord in the Supper, ſpeaking after this ſort; The cup of bleſſing which we bleſſe, is it not the communion of the blood of Chriſt? And the bread which we breake, is it not the communion of the body of Chriſt? As if he ſhould ſay, that ſéeing the Corinthians came not to the Supper to bee partakers ſimply of earthly Elements, but to be partakers really, and indéed, of the body and blood of our Lord Ieſus Chriſt, to bée made one with him by faith, and to be made flesh of his flesh, and bone of his bones: that therefore it were too great wickednesse and abhomination to be preſent in ỹ aſſemblies of Infidels, or to be partakers of their Idolatry. And therefore the Apoſtle addeth afterward, that the Corinthians cannot drink of the cup of the Lord, & of the cup of deuils: and that they cannot bee partakers of the Lords table, and of the diuels table. Whereby he ſignifieth, that it is impoſſible to ſerue GOD, and the Deuill together: and that whoſoeuer doth communicate with Idolatry, doth manifeſtly renounce our Lord Ieſus Chriſt. Therefore ſéeing that darkneſſe is no more contrary to light, vice to vertue, death to life, paradiſe to hell, then the Pope

1. Cor. 10.

1. Cor. 10.

and his doctrine is contrary to our Lord Jesus Christ and his holy Gospell; it behoueth all true faithfull people to withdraw themselues wholy from Popery, & cast off without delay the yoke of that Romish Antichrist that they may giue themselues wholy to the seruice of this Sauiour and Redéemer, Jesus Christ. But if so bee that the communion that we haue with the Sonne of God, and the promises of the heauenly Father, cannot intice and perswade vs to yéelde our selues wholy to God, to put our trust in him only, to serue and worship him onely, according to his will, but that wee will yet cleaue vnto Antichrist, and his seruants and Ministers; yet at the lest let the threatnings and iudgements of God hinder vs, and feare vs so to doe: as when it is said, Goe out of her my people, that yee be not pertakers in her sins, and that ye receiue not of her plagues. Apoc. 18.

And againe, if any man worship the beast and his image, and receiue his marke in his forehead, or in his hand, the same shal drink of the wine of the wrath of God, yea, of the pure wine which is poured into ỹ cup of his wrath: and he shall be tormented in fire and brimstone before the holy Angels, and before the Lambe: and the stinke of their torment shall ascend euermore: & they shall haue no Apoc. 14.

rest,

eſt, day nor night, which worſhip the Beaſt
nd his image, and whoſoeuer receiueth the
ynt of his name. And againe, the fearefull
nd vnbeléeuing, the abhominable, murthe-
ers, whoremongers, ſorcerers, Idolaters, Apoc. 21.
nd al lyers, ſhall haue their part in the lake
hich burneth with fire & brimſtone, which
s the ſecond death. Let this therfore be well
inted in our hearts, that wée bee not ſedu-
d and deſtroyed with the vaine ſeruers of
is world, which thinke it a thing not im-
ſſible to ſerue God and the Diuell, Ieſus
hriſt, & Antichriſt, to follow the comman-
ements of God, and of men, and to ſatisfie
e affection of the ſpirit, & the fleſh at once.

2. We muſt haue Repentance.

The preparation whereof wee ſpake be-
fore touching faith (which applyed vnto
uery one of vs particularly, Ieſus Chriſt
ith all his riches & bleſſings) can haue no
lace in vs, vnleſſe it bring forth alſo in vs
true Repentance: that is to ſay, a true miſ-
king of euill, & a burning loue and affection
goodneſſe, as we ſée in the example of Da-
id, Peter, Paul, & other holy men. Wée muſt
ue ſorrow and vnfained griefe, for that
e haue offended God: for that we haue be-
re-times wickedly abuſed our Creation,

Redemption, and Baptisme: for that we haue prouoked God with all our members for that we haue abused our vnderstanding, heart, tongue, fæte, and hands: for that we haue giuen and set forth our soules and bodies (which are the Temples wherein God would dwell) to Infidelity, Idolatry, Superstition, Filthines, Blasphemie, Whoredome, Extortion, Usury, Robbery, gluttony, Drunkennes, Ambition, Excesse, Ryot, and other worldly vanities; which is asmuch as if wee would haue lodged God the Father, the Son, and the holy Ghost, in a stinking & filthy priuy. Wée must therefore be sorry for our wicked life passed: vsing a true and seuere examining of our selues, which may bring forth in vs a displeasantnesse and horror of our fore-passed renting and breaking (by all manner of meanes) the Law of God, to follow the will of the deuill, of the world, and of the flesh. Now the breaking of the bread of ỹ Supper (which is omitted in the Passe-ouer of the Papists) shold cause vs to acknowledge and detest our wickednes, that is to say, whatsoeuer is found in vs contrary and repugnant to the pure and holy Law of God. For, in that that the bread is broken for vs, or rather, in that that we break the bread of the Supper of our Lord Jesus

Christ

Chriſt, it ſignifieth vnto vs, that indeed it is
we, that is, our ſinnes and iniquities which
haue crucified and put to death the Lord of
life, who is the very ſame Jeſus Chriſt our
Lord. So that we muſt not doe, as in times
paſt the Infidels did, which made great la-
mentations & inuectiues againſt the Jewes,
Pontius Pilate, Herod, Iudas, and them that
had executed and put Chriſt to death, and
in the meane ſeaſon flattering themſelues,
vaunting of their owne merits and deſerts:
and did not narrowly conſider, that Iudas,
Pontius Pilate, and Herode, were but execu-
ters and miniſters of their ympieties and
ſinnes.

Let vs therefore conſider in the breaking
of the bread, that our ſinnes, yea, the ſinnes
of euery one of vs ſeuerally, crucified the
Sonne of God, and brake him with the
ſorrowes of the firſt and Second Death: as
namely, the words of the Supper doe ſhew,
that the body of Jeſus Chriſt was broken
for vs, and his blood was ſhed for the remiſ-
ſion of our ſinnes. And our heauenly Father
witneſſeth the ſame, ſpeaking of the death
of his Sonne: For the ſinne of my people Eſa. 53.3.
haue I ſmitten him. Then if it bee ſo, that
our ſinnes being weighed in the Ballance
of the Iuſtice of God, were found to bee ſo

and his doctrine is contrary to our Lord Jesus Christ and his holy Gospell; it behoueth all true faithfull people to withdraw themselues wholy from Popery, & cast off without delay the yoke of that Romish Antichrist that they may giue themselues wholy to the seruice of this Sauiour and Redeemer, Jesus Christ. But if so bee that the communion that we haue with the Sonne of God, and the promises of the heauenly Father, cannot intice and perswade vs to yeelde our selues wholy to God, to put our trust in him only, to serue and worship him onely, according to his will, but that wee will yet cleaue vnto Antichrist, and his seruants and Ministers; yet at the lest let the threatnings and iudgements of God hinder vs, and feare vs so to doe: as when it is said, Goe out of her my people, that yee be not partakers in her sins, and that ye receiue not of her plagues. Apoc. 18.

And againe, if any man worship the beast and his image, and receiue his marke in his forehead, or in his hand, the same shal drink of the wine of the wrath of God, yea, of the pure wine which is poured into ỹ cup of his wrath: and he shall be tormented in fire and brimstone before the holy Angels, and before the Lambe: and the stinke of their torment shall ascend euermore: & they shall haue no Apoc. 14.

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rest, day nor night, which worship the Beast and his image, and whosoeuer receiueth the print of his name. And againe, the fearefull and vnbeleeuing, the abhominable, murtherers, whoremongers, sorcerers, Idolaters, and all lyers, shall haue their part in the lake which burneth with fire & brimstone, which is the second death. Let this therfore be well printed in our hearts, that wee bee not seduced and destroyed with the vaine seruers of this world, which thinke it a thing not impossible to serue God and the Diuell, Iesus Christ, & Antichrist, to follow the commandements of God, and of men, and to satisfie the affection of the spirit, & the flesh at once. Apoc. 21.

2. We must haue Repentance.

THe preparation whereof wee spake before touching faith (which applyed vnto euery one of vs particularly, Iesus Christ with all his riches & blessings) can haue no place in vs, vnlesse it bring forth also in vs a true Repentance: that is to say, a true misliking of euill, & a burning loue and affection to goodnesse, as we see in the example of Dauid, Peter, Paul, & other holy men. Wee must haue sorrow and vnfained griefe, for that we haue offended God: for that we haue beforetimes wickedly abused our Creation,

Redemption, and Baptisme : for that wee haue prouoked God with all our members : for that we haue abused our vnderstanding, heart, tongue, fæte, and hands : for that we haue giuen and set forth our soules and bodies (which are the Temples wherein God would dwell) to Infidelity, Idolatry, Superstition, Filthines, Blasphemie, Whoredome, Extortion, Usury, Robbery, gluttony Drunkennes, Ambition, Excesse, Ryot, and other worldly vanities; which is asmuch as if wee would haue lodged God the Father, the Son, and the holy Ghost, in a stinking & filthy priuy. We must therefore be sorry for our wicked life passed : vsing a true and seuere examining of our selues, which may bring forth in vs a displeasantnesse and horror of our fore-passed renting and breaking (by all manner of meanes) the Law of God, to follow the will of the deuill, of the world, and of the flesh. Now the breaking of the bread of ỹ Supper (which is omitted in the Passe-ouer of the Papists) shold cause vs to acknowledge and detest our wickednes, that is to say, whatsoeuer is found in vs contrary and repugnant to the pure and holy Law of God. For, in that that the bread is broken for vs, or rather, in that that we breake the bread of the Supper of our Lord Iesus Christ,

Christ, it signifieth vnto vs, that indéed it is wée, that is, our sinnes and iniquities which haue crucified and put to death the Lord of life, who is the very same Iesus Christ our Lord. So that we must not doe, as in times past the Infidels did, which made great lamentations & inuectiues against the Iewes, Pontius Pilate, Herod, Iudas, and them that had executed and put Christ to death, and in the meane season flattering themselues, vaunting of their owne merits and deserts: and did not narrowly consider, that Iudas, Pontius Pilate, and Herode, were but executers and ministers of their ympieties and sinnes.

Let vs therefore consider in the breaking of the bread, that our sinnes, yea, the sinnes of euery one of vs seuerally, crucified the Sonne of God, and brake him with the sorrowes of the first and Second Death: as namely, the words of the Supper doe shew, that the body of Iesus Christ was broken for vs, and his blood was shed for the remission of our sinnes. And our heauenly Father witnesseth the same, speaking of the death of his Sonne: For the sinne of my people haue I smitten him. Then if it bee so, that our sinnes béeing weighed in the Ballance of the Iustice of God, were found to bee so Esa. 53.3.

weighty, and of so great importance, that his wrath and displeasure could never have bin appeased towards vs, but by the death and Passion of his onely Sonne, which maketh full satisfaction, I say, by the cruell ignominious death of the Crosse: why should not wee hence-forward detest and abhorre our sin, as that which is the cruell and bloody murtherer of the onely Sonne of God? Behold the Sunne and the Moone, behold the Element, behold the vaile of the Temple, behold the stones and Rockes, which were moued at the death of Iesus Christ, which shewed forth tokens of sorrow: and wee which beare within our selues the cause of his death; shall not wee haue in horrour and detestation this cursed enemy, Sin, that is lodged within vs?

Mat 27.

Shall we suffer it to rule and dwell in vs, as before, that it might bring home death vnto vs? Not so: but we must detest it, as that which before-time separated vs from God our chiefest happines: as that, that caused vs to lose the image & similitude of God, according to which wee were created at the beginning by GOD. It is that, that hath wholly destroyed vs, that hath depriued vs of holinesse and righteousnes, that hath banished vs out of paradise, that hath made vs slaues

Sinne.

slaues to the tyranny of the deuill, that hath made vs subiect to so many miseries and diseases: and to bee short, both to the first, and second death. It is that, which after it hath set a barre & diuision betweene God and vs, caused vs to see our owne filthinesse, purchased to vs a shameful and villanous Infamy, made vs to tremble at the voice of our God, which was before most pleasant and louing vnto vs. It is that wherby the wrath of God is heaped vpon men: that maketh the earth to become barren, and to bring forth Thistles: that causeth women to bring forth in sorrow, and that men eate their bread in the sweat & labors of their bodies. Seeing then that sinne bringeth forth, and procureth vnto vs daily so many miseries, it followeth ỹ we ought to withdraw our selues from it, if we will not be wilfull enemies of our owne happines & saluation. Now then, I cite here all disordered and slanderous persons, which notwithstanding are so impudent to present themselues to the Lords holy Table: I aske them what it is that they promised to God and his Church in Baptisme: They will answere mee, they promised God to renounce the diuell and all his works. But one of the cheife and principall workes of the diuell, is sinne. Why do we not then abstain from it:

Why are they Traytors, and diſobedient to God and his Church? Why haue they conſpired with the Diuell, the worlde & the fleſh, againſt their own ſaluation? Howe dare they preſent themſelues before God, to aske him pardon & remiſſion of their ſins? ſeeing that more and more they heape ſin to ſin, and crucifie and kill againe, (as much as in them lyeth) the Sonne of God, or (at the leaſt) make a ſcorne and a ſcoffe at the purging of his blood, which was applyed to them in Baptiſme. Put the caſe, that a wicked man, poore and deſtitute of all hope, were fallen into a mire, whereout he could by no meanes raiſe himſelfe: and that ſome yong Prince paſſing that way, toke the paines to draw him out of the Ditch, to make him cleane, to clothe him with gorgeous and precious Apparell: if this wicked man, and poore miſerable caytife fall again into the mire wilfully by his owne folly, and beray both himſelfe, and his apparell, being moreouer in great danger of his life: would not you thinke that this man were maruellouſly vnkind, and a contemner of that Princely bounty and goodneſſe; and on the other ſide, a wilfull and ſcornfull enemy of his own health, worthy to be left and caſt away, without any helpe or aſſiſtance? Euen ſo ſtandeth our caſe with Ieſus Chriſt.

Wée

wée fell all into the puddle of ſin in the perſon of Adam: we are all wicked doers, and worthy of an hundred thouſand gibbets, before God: wee can by no meanes of our ſelues, get out of the Ditch of Deſtruction, wherinto we are all fallen by our own fault. Behold the Son of God, the King of Kings, the Lord of Lords, which commeth to draw vs out of this puddle, and to waſh vs with his moſt precious blood, which vouchſafeth to clothe vs with the proper Cloake of his righteouſneſſe and innocency. If wée come againe to wallow our ſelues in the puddle of ſinne, if we pleaſe our ſelues in it, if we defile and bedurt the robe of innocency which he hath giuen vs in Baptiſme, are wee not manifeſt cõtemners of the inestimable loue and gift of Jeſus Chriſt? and are moreouer worthy to rotte a thouſand times in our filthineſſe, or rather, to gnaſh our téeth euerlaſtingly with the deuill in hell? It is euident. Gen. 36.

Séeing then it is ſo, that the end of our redemption, baptiſme, and iuſtification, requireth of vs to abſtain from ſin (ſo far forth as poſſibly we may, and our fleſhly infirmity will ſuffer) let vs take all paines and diligence by the vertue of the ſpirit of God, to caſt out from vs all foulnes & filthines, Idolatry, blaſphemy, rebellion, hatred, murder, whore-

whoredome, theft, & vsury, & all other things contrary to the holy Law, if we will not be more then ingratefull towards Iesus Christ, and open enemies of his Church, and our owne saluation. But because it is not sufficient for the inducing of a true and healthfull repentance, to acknowledge our misery, to abhorre it, to confesse it, and to abstaine from it, but we must also know, desire, and do that good which God commandeth in his word: we must consider the arguments that ought earnestly to stirre vs vp to the sanctifying of the name of God. First, in that we are ioyned, and made one with Iesus Christ in the supper, in that we are made flesh of his flesh, and bone of his bones, in that we liue by his holy spirit: ought not this vpon good cause to exhort vs to conforme our selues to the Image & likenes of the holinesse of our Lord Iesus Christ? Can he dwel in vs, nourish vs with his owne substance, quicken vs with his holy spirit, ioyne vs vnto himselfe by the bond of faith; yet so, that he, his holy spirit, & Faith, bring not forth in vs good workes? Moreouer, forasmuch as hee doth not giue himselfe vnto vs halfe meale, and destitute of his qualities and riches, but accompanied with all spirituall gifts and blessings, adorned with righteousnesse and perfection, accom-

accompanied with innocency and ſanctifica-
tion, how can we receiue Ieſus Chriſt, enri-
ched with all his graces, that the righteouſ-
neſſe of our head may ſhine in vs which are
members; yea, ſhine in al our parts, as wel
inward as outward: Muſt it néeds bée, that
the two parts of our ſoule, that is, our mind
and heart, which ought to apprehend and
take hold of the promiſes of GOD, which
ought to receiue by faith, the body and blood
of our Lord Ieſus Chriſt, that is, whole Ie-
ſus Chriſt, true God, equall in euery reſpect
to God his Father, and true man, made of
humane body and ſoule: that this mind and
heart (I ſay) muſt be applyed to the medita-
tion and loue of worldly and wicked things,
being deſtitute of the knowledge and loue of
God, and of the loue of our Neighbor: Doth
it behoue our body, which is the Temple of
God, to be prophaned: that our eares, which
were created of GOD to heare his voyce,
ſhould be ſtopped againſt it, and bee opened
to vanities, wanton talke, & vnchaſt ſongs:
Doth it behoue our tongue, which is bound
by the right of Creation, to ſing the prayſes
of God, & by the right of redemption, to ſhew
forth the Lords death till hee come; that
this tongue, which is ſo proper an inſtru-
ment of the glory of God, ſhould be mute to
good-

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gœdnes, incessantly occupied in backbiting, slandering, blaspheming, or at the least, in speaking idle words, whereof one day wee shall yéeld an account before the Throane of the Maiesty of GOD: Doth it behœue our mouth, which ought to receiue the blessed signe of the body and blœd of our Lord Iesus to suppresse the benifite of our Redemption, and to haue Adders poison in it: Doth it behoue our hands, which ought to take (at the Supper) the assured gage of the loue of God, the infallable pledges of his league with vs, the earnest penny of our Saluation, to bee void of gœdnes: and beside that, bee giuen to extortion, theft, murder, oppression and violence: Doth it behoue our fœt, which ought to runne and make hast to gœdnes, to bœ ready & light to run to mischiefe? No surely: but as hée which calleth vs, is holy, so likewise must wee also be holy. As hee hath brought vs by his holy Baptisme in his holy House, which is his Church, the Communion of Saints: euen so likewise must we lead therein a gœd & holy conuersation. As he which washed vs from our sinsby the precious blœd of his Sonne Iesus Christ, so must we die to them, and liue in righteousnesse. As he hath called vs, to the incorruptible hope of the blessed resurrection & eternall life:

life: ſo muſt we lift our hearts on high, and not bee buried like Moles in this fraile and tranſitory earth. To bee ſhort, ſeeing that the grace of God is ſet before vs euery day, and his holy word ſoundeth in our eares, to this only end, that it may bring ſaluatiõ vnto vs, and that (renouncing all vngodlineſſe and worldly deſires) we ſhould liue ſoberly, iuſtly, and godly in this preſent world, looking for the bleſſed hope and appearing of the glory of the mighty GOD, and of our ſauior Ieſus Chriſt, we muſt pray vnto this good God, that he would giue vs grace ſo to behaue our ſelues towardes him in liuing godly, ſo towards the poore in relieuing thē charitably, & ſo towards our ſelues in liuing ſoberly, that wee may be found (at the end) irreprehenſible, by the meanes of that his wel-beloued Son, our Lord Ieſus Chriſt. Tit. 2. 11. 12. 13. 14

3. Of Thankeſ-giuing.

THirdly, we muſt giue thãks to this good God, for the benefit of our redemption: and for this cauſe, the Ancients called the holy ſupper, *Euchariſtia*, that is to ſay, gratefulneſſe, good grace, giuing of thanks. For if ſo be, that our ordinary food and daily bread which God giueth vs for the nouriſhment of our

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our bodies ought to bee sanctified by ỹ word, and receiued with thanksgiuing: ought wee not much more to thanke God for the heauenly bread, and for the nourishment of our soules, which is offered vnto vs, and really giuen vs in the holy Supper of Iesus Christ? And wée sée also how Iesus Christ himselfe sheweth vs an example héereof. For, when he toke the bread of the Supper. S. Mathew and S. Marke say, that Iesus Christ blessed: and St. Luke expoundeth this word Blessed, when he saith, that he gaue thanks.

Now then, séeing that wee sée that Iesus Christ, when he toke the Bread at the Supper, gaue thankes to God his Father, as hée did also when he toke the Cup, and that for the redemption of Mankind; it is our duty to doe the like. And that we may the better bée moued to giue thankes to God, wee haue to consider the greatnes of the benefit of our Redemption, and the excellency of the gift which God giueth vs at his holy Table: which cannot bée done, vnlesse wee consider our miserable condition, which was before figured by the temporall captiuity of Egypt.

Wée sée there how Pharaoh was strong and mighty: how he knew not the Generall: how he went about to kill all the séed of the Israelites, by the suppression and death of

their

their men Childzen. Wée sée also how excessiuely he caused the Israelites to wozk without any hope of wages: how hée would not suffer them by any meanes to sacrifice to the Lozd, noz to go fozth of the land of Egypt.

Which thing continued not foz one yeare oz two, but foz the space of Foure Hundzed and thirty yéers. Héere may we liuely behold a dzaught of our miserie. Wée were all lost and destroyed in Adam. Wée were al holden captiues in the hellish Egypt, vnder the Tyranny of a spirituall Pharaoh, which is the diuell. This Tyzant was strong & mighty: he suffered vs not to serue our GOD. Hée made vs to labour incessantly in slauish and vnfruitfull wozkes of sinne, to the establishment of his owne Kingdome. Hée slew not onely men Childzen, but he led vs al indifferently, to vtter ruine and destruction. And this Tyzanny had not onely continued foz a certaine time, but had béen eternall, and foz euer permanent, if the mercy and power of our God, had not plucked vs out of it by the Ministry of the true Moses, which is our Lozd Iesus Chzist; who is the true Lambe which the heauenly Father hath deliuered to death, to deliuer vs from it, and purchase vs eternall life. As it is said, God so loued the world, that he hath giuen his onely begotten Sonne

Sonne, that whoſoeuer beleeueth in him ſhould not periſh, but haue euerlaſting life. Now then, ſéeing this good God hath done vs ſo great a pleaſure as to frée vs from the tyrranny of the diuel, of ſin, of death, & of hell ſéeing that his loue was ſo great, that he deliuered his only Son to the cruell & ignominious death of the croſſe, for vs which were the ſeruants and bond ſlaues of Sathan: his welbeloued for vs which were his enemies: the iuſt, and the Lambe without ſpot, for vs which were ſinners and corrupt: the onely Heyre of Paradiſe, for vs which were worthily Heyres of Hell: ought we not to be rauiſhed with admiratiõ of this great and vnſpeakeable loue of God towards vs: and our tongues to bee for euer diſplayed to publiſh with a loud voice, the praiſe of the benefit of our redemption? It is very reaſonable. And therefore wee ſée that Jeſus Chriſt admoniſheth vs of our duty in this behalfe, ſpeaking of the celebration of the holy Supper: Doe this in remembrance of me. And S. Paul expreſſeth what remembrance this is, when he aduertiſeth vs, that as often as we ſhall eate this bread, and drinke this cup, we ſhew the Lords death till hee come. Séeing then that God requireth of vs, a true acknowledging of the benefits which wée receiue at his

Luke 22.
1. Cor. 11

his hands & bountifulneſſe by the meanes of our Lord Jeſus Chriſt: let vs take hæd that wee bee not ſpotted with the fault of ingratitude: eſpecially, if we will not incurre the wrathfull diſpleaſure of God, and acknowledge him for Judge, whom wee would not acknowledge for a gentle and mercifull Father: as Saint Paul alſo to this purpoſe threatneth the ingrate and forgetfull, when he ſaith; Whoſoeuer ſhall eate this Bread, & drinke the Cup of the Lord vnworthily, eateth and drinketh his owne damnation. And rightfully is the vengeance of God diſplayd againſt them which wickedly ſuppreſſe the glory of God, in that which concerneth their owne ſalnation. For if ſo be that a murtherer ready to be hanged for his wicked dæds, caſting away, and reiecting his Princes gracious Pardon (and not vouchſafing to thanke him for it) deſerueth worthily the Gallowes: or if a childe deſerue the rodde, for not giuing once, I thanke you, to his father, when hee hath receiued at his hands great and ſingular benefits; much more we, (which for our ſinnefull and wicked dædes deſerue to bæ hanged in Hell) if wee contemne the grace of GOD, our Soueraigne Prince, and make no account of the euerlaſting benefite, which our heauenly Father

preſenteth vs withall in Ieſus Chriſt, who is offred to vs in ỹ Supper, by good right & reaſon, we (I ſay) are worthy to periſh for our vnkindnes & vnthankfulnes. But here muſt we diligently marke the points that follow.

Firſt, this acknowledging muſt be made to one onely God, by his onely Sonne Ieſus Chriſt. For, euen as God by his onely Son hath redéemed vs from euerlaſting death: ſo will he, that to him alone, and by him alone, in whom he is well pleaſed, we render thanks for his benefits. And we ſée how S. Paul ſetteth this forth vnto vs in many places, and preciſely in the Epiſtle to the Ephesians, where he ſaith; Bleſſed be God, euen the Father of our Lord Ieſus Chriſt, which hath bleſſed vs with all his ſpirituall bleſſings in heauenly things in Chriſt, as hée hath choſen vs in him before the foundation of ỹ world. But they which call vpõ Saints put their truſt in them, or in their merits, they alſo which make them patrons, and aduocates to God-ward, & likewiſe they which truſt in their owne ſtrength, in their merits, will, or good workes, rob God of his glory, and cannot giue him true thanks for the benefit of redemption. For we cannot giue to any creature, the leaſt glory that may be, in the matter of our ſaluation, but we commit

ſacrilege

sacriledge against God the Creator.

And therefore renouncing our selues and euery liuing creature, let vs say with the Apostle, Vnto the King euerlasting, immortall, inuisible, vnto God onely wise, be honour and glory for euer and euer. 1. Tim. 1. 17.

Secondly, thanks must be giuen, not with the mouth onely, but with the heart also. For seeing that God is a spirit, he requireth a seruice of vs, that is agreeable to his nature: that is to say, he will be serued of vs in spirt and truth. And therefore, when the praysing of God for the benefite of redemption commeth in question, wee must haue our hearts lift vp on high, and there must be a consent & mutuall agreement betweene our inward affections & our tongues. As we see how Dauid exhorteth himselfe to the same, when hee saith; My soule praise thou the Lord, and all that is within me praise his holy name. My soule (I say) praise thou the Lord, & forget not all his benefites. And the blessed Virgine signifieth the selfe-same, in her song, saying; My soule magnifieth the Lord, and my spirit reioyceth in God my Sauiour. Now all hypocrites and wicked persons, also they that sing and pray in an vnknowne tongue are here reproued. For where there is no vnderstanding, there is no Iohn 4. Pf. 103. 4. Luk. 2. 46

affection nor will, and consequently no faith: without which, whatsoeuer we doe, be it neuer so faire and glorious before men, it is but sin and abhomination before God. Let vs take heede therefore, that in this behalfe we wander not, and goe astray: lest wes be condemned with the Iewish people, which honoured and serued God in vaine: insomuch as they came neare vnto him onely with their mouths, and honoured with their lips, but not with their hearts.

Esa. 16.13 Mat. 15.8 Psal. 34.1

Thirdly, it must be done at all times and seasons, that is to say, aswell in affliction, as in prosperity: and to this purpose Dauid protesteth, that he will alwaies giue thanks vnto the Lord, and that his praise shall be in his mouth continually. And S. Paul admonisheth the Thessalonians, to giue thanks in all things: adding; For this is the will of God in Iesus Christ. But this is cleane contrary to time seruers, and to all them which in time of prosperity fawne vpon the Gospell, and are well content, for that time, to serue God; whom afterward, in time of affliction they defie, and set at naught.

1 Thes. 5. 18.

The cause of this mischief is, for that they haue not yéelded themselues to the Church of God for a good end and purpose: as, to extoll the glory of God, to séeke their owne saluation,

ſaluation, & the ſaluation of their brethren, but rather to make themſelues greater in their goods and honours, and to ſatisfie their owne affections. And therefore it commeth to paſſe, that as ſoone as the diuell lifteth vp his hornes againſt the Church of God, and perſecutions be at hand, they melt away by and by in afflictions, as doth wax before the fire: they are offended, and parched with the Sunne of the Croſſe: they are ſorie for the good they haue done: they repent themſelues that they were ſo haſty, to confeſſe the name of our Lord Ieſus Chriſt in the aſſẽbly of the faithfull: they wiſh they had neuer knowne God, nor his word, nor his Church, nor his Miniſters, becauſe they make greater account (as Eſau did) of one meſſe of pottage, then of the birth right & bleſſing of the heauenly Father. But let ſuch manner of perſons know, that it ſhall no more profite them, that they make a faire beginning and iolly holding vp of their buckler: then it did Cain, Eſau, Saul, Iudas. For ſeeing that ſentence is generall, that whoſoeuer continueth vnto the end, he ſhall be ſaued: it followeth by the contrary, that all they which doe not continue conſtantly in the confeſſion of the Sonne of GOD (but are hindred by their goods, and honors, loue of the world, and eaſe

Gen. 27. 34.

of the flesh, to set forth and declare with a continuall traine, the benefit of our redemption: It followeth (I say) that such persons shall go to ruine & euerlasting destruction.

Last of all, this acknowledging must not onely be priuate, but publike, in the face and presence of the whole Church: and therefore as Dauid sayth; What shall I render vnto the Lord for all his benefits towards mee? I will take the cup of saluation, and call vpon the name of the Lord. I will pay my vowes vnto the Lord, euen now in the presence of all his people. And againe, I haue declared thy righteousnes in the great congregation. Loe, I haue not refrained my lips (O Lord) thou knowest. I haue not hid thy righteousnes within my heart: but I haue declared thy truth and thy saluation. I haue not concealed thy mercy and thy truth from the great Congregation. So then, this ought to bée well printed in the hearts of the weake, and those that are ashamed to confesse and praise only our Lord Iesus Christ. For séeing that God doth auouch vs openly for his people, and giueth himselfe frélý vnto vs, & to our children, in the person of his welbeloued son our Lord Iesus Christ, wée can doe no lesse then auouch him publikely for our God and Sauiour, in the person of that same his welbeloued

Pſal. 119. 12. 13. 14.

Pſal. 40.

beloued Sonne Iesus Christ, our Lord and Sauiour.

4. Of Loue.

FAith, repentance, and acknowledging of Gods benefites cannot haue place in vs; and in vaine are wee called Christians, or brag we of our selues, for the practise of the Commandements of the first Table, which concerne the seruice of God before mentioned, vnlesse wee shew the effects by the keeping of the Commandements of the second Table, which concerne the loue of our neighbour: without which we cannot worthily present our selues to the holy Table of Iesus Christ our Lord. And therefore it is, that Iesus Christ himselfe, in the Sermon at the Supper which he made to his Apostles, the same night that he was betrayed, and deliuered to death for vs, did diligently beate this poynt into their heads, saying, By this shall all men know that yee are my Disciples, if ye haue louc one to another. And againe, This is my commaundement, that yee loue one another, as I haue loued you. Greater louc then this hath no man, when any man bestoweth his life for his friends: Yee are my friends, if you doe whatsoeuer I commaund you. To the same end tendeth also Ioh. 5. 12. Ioh. 13. 35.

alſo that, that the ſame night Jeſus Chriſt waſhed the fæt of his Apoſtles: which after waſhing, he ſaid vnto them, Know yee what I haue done to you? Ye call me Maſter and Lord: and ye ſay well, for ſo I am. If I then your Lord & Maſter haue waſhed your feet, yee alſo ought to waſh one anothers feet: for I haue giuen you an example, that you ſhould doe euen as I haue done to you.

We muſt therefore (according to the commaundement and example of the Sonne of God) be furniſhed with true and hote loue, that we may worthily preſent our ſelues to the Lords Table. If wée will haue a true deſcription of this loue, wee muſt take it of Saint Paul, which painteth it out in liuely colours, writing to the Corinthians in this ſort. Loue (ſaith he) ſuffereth long, and is bountifull, loue enuieth not, loue doth not boaſt it ſelfe, it is not puffed vp, it diſdaines not, it ſeeketh not her owne things, it is not prouoked to anger, it thinketh not euill, it reioyceth not in iniquity, but reioyceth in the truth. It ſuffereth all things, it beleeueth all things, in hopeth all things, it endureth all things. Sée what manner of loue ours ought to be: euery one of vs muſt endeauour, that all the parts of this deſcription may rightly agrée vnto vs: we are many waies, and

1 Cor. 13 4.

d in sundry sorts exhorted to this loue and
otherly concord, in the holy Supper of our
rd Iesus Christ.

First, in that, that we must wait one for
nother, and that it is not lawfull for euery
ne of vs to celebrate the Supper particular-
, and apart: but when the whole congrega-
on is assembled together, all the faithfull
ust take, eate, and drinke the bread & wine
f the Supper, according to the command of
esus Christ: Take ye, eate ye, and drinke ye
l of this: It is a true signe and testimonie
f the vnity that ought to be among vs.

Moreouer, in that, that being all gathe-
ed together in one house of God, which is
is Church, we doe there all call vpon one
elfe-same Father, which is in Heauen:
æ haue all one selfe-same Head, Aduocate
nd Intercessor, which is Iesus Christ; we
re all quickened with his holy spirit which
welleth in vs: in that, that we haue all one
elfe-same word of God: in that, that we all
ate of one selfe-same spirituall meate, and
rinke also of the selfe-same spiritual drink:
n that also that we all pretend as brethren
o one selfe-same inheritance, which is the
ingdome of Heauen, ought not this to en-
ame vs with true and hote loue?

Finally, the making of the Bread and Wine

1 Cor. 11. 35. Matt. 26. 26. Marke 14 21. Lu. 22. 19

Mat. 12. Io. 11. 17. 1 Tim. 3. 1 Iohn 2.

Wine of the Supper, doth teach vs al
what vnity and concord wée ought to ha
one with another : for as wée ſée that t
bread is made of many cornes, and yet no
withſtanding afterwards it is but one ſelf
ſame lumpe of bread : as we ſée alſo that t
Wine is made of many cluſters of grape
and yet after it is made, it is but one one
wine: in like ſort muſt the Chriſtians, whi
are many in themſelues, be ioyned togeth
through loue in one body, which is t
Church, whereof Ieſus Chriſt ought to b
the Head and Leader. But wée muſt not
that this loue whereunto wée are exhorte
by ſo many reaſons of the Supper, cann
be where there is enuy, brawling, conte
tions, rancour, debate, and diuiſion : a
therefore, before wee come to the Supp
(which is a witnes of our agrément, aſwe
with Chriſt, as with his Congregation
if wée haue had any ſtrife and contentio
with our brethren, we muſt louingly recon
cile our ſelues vnto them. If any man hau
offended vs, wée muſt frankely and frée
Mat.5.23 forgiue our brethren, yea, our enemies, a
wé would that our good GOD ſhou
pardon vs ; and as we ſée how Ieſus Chri
Lu.23.34 our Lord, hath left vs an example of hi
loue, when he prayed to God his Father fo
hi

nemies which put him to death: as wée
e also that S. Stephen did the same. A-
ne, wée must also marke that this loue
ght to bée practised in all Estates. Kings
st loue their Subiects: they must bée
arses of the Church of GOD, louers of
mmon peace: they must vse their people
ith all moderation and clemency. So like-
ise must the people honour the King: they
ust be obedient to all his Lieutenants and
fficers. The Pastor must loue his flocke:
ee must watch, take paines and pray incés-
antly for it. So likewise must the Shéepe
oue their Pastor, the Fathers their Chil-
ren, the Children their Fathers and Mo-
hers, the Wife the Husband, and the Hus-
and the Wife, the Masters their Seruãts,
nd the Seruants their Masters: and euery
ne in his calling, must endeuour to exercise
oue, in that vocation whereunto God hath
alled them. For, otherwise, it will be im-
ossible for vs to doe our duties faithfully,
aswell towards God, as towards Men, if
he rule of Loue doe not guide and gouerne
s in all our doings. Which loue increase
n our hearts, O deare Father, for the loue
f thy onely Sonne, and our onely Sauiour
Iesus Christ, Amen.

Act 7.60.

Isa 49.23
1. Pe. 2. 13
Ro. 13. 2.

1. Sa. 12. 13.

Other

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Other neceſſary obſeruations, for them th
will come to the Lords Table.

IN the foure Articles afoꝛeſaid, conſiſte
the true examining of our ſelues, notwit
ſtanding wée muſt take good héede to the
poynts and notes which follow.

Firſt, we haue to note, that wee muſt n
caſt our heads, and bend our bꝛains, to ex
mine curiouſly another mans life: as ma
doe, which ſearch out and ſcan ſo narrow
the blemiſhes of their bꝛethꝛen, that th
foꝛget their owne. It is to bee wiſhed, a
wee muſt pꝛocure it as much as lyeth in v
that the Church of God may be maintain
in purity, without ſhew of offence: Bu
foꝛaſmuch as in this woꝛld, Coꝛne ſhall a
Mat. 3. 31 waies be mixed with Chaffe, Wéeds wi
Matth. 12 Wheat, good fiſh with bad, Iudas with tru
24. Apoſtles, fooliſh virgins with wiſe, none o
us muſt be offended theꝛefoꝛe. And moꝛe
ouer, let euery man endeauour to finde tha
perfection in himſelfe, which he deſireth t
bꝛing into another.

Secondly, we muſt not thinke that faith
repentance, giuing of thankes, and loue, an
other vertues which God requireth of vs
can be perfect heere in this woꝛld: foꝛ ther
wi

ill be alwaies in vs, (how regenerate and
w borne ſoeuer we bée) ſome remnants of
ne, of incredulity, of lacke of repentance,
thankefulneſſe, of ſelfe-loue, which is di-
atly contrary and oppoſite to the true loue
four neighbour. As long as wée liue, the
eſh will fight againſt the Spirit, the diuell,
nd the world will make war againſt vs, as
e liues of the Patriarkes, Prophets, and
poſtles, doe ſufficiently witneſſe vnto vs:
o that, euen at the laſt breath of our life,
e ſhall haue néed to craue of our God, that
é would forgiue vs our ſinnes through his
onne Ieſus Chriſt. Ro.9.25. Gal.5.2. 1 Pet.5.8

Notwithſtanding, ſo farre it is, that the
mperfections which are in vs, ſhould cauſe
s to draw backe from God, and from this
oly banquet, that rather (ſo that we be diſ-
pleaſed with our ſelues for them) they ought
o cauſe vs to come the ſooner; to the intent,
hat as poore affamiſhed creatures, we might
more gréedily, and with greater deſire re-
ceiue Ieſus Chriſt, which is the true Shép-
heard of our Soules.

Thirdly, although it be not required of
the worthy commers to the Supper, to haue
a perfect faith, perfect repentance, perfect
giuing of thanks, perfect loue: yet muſt they
be (notwithſtanding) true, and procéed from
the

the heart and from the spirit. Our faith must not be fained: our repentance must not be counterfeit & painted, as that of hypocrites: the thankes which we giue vnto God, must not come onely from the mouth: neyther must wee loue our brethren in word onely and not in deede: but let the whole profession of our faith & christian life, aboue all things be farre from ostentation and hypocrisie; so that wee take more paines, to bee good Christians in deede, and before God, then to be so counted & taken before men. Which Grace, Lord, for thy Sonne Iesus Christ his sake, grant vnto vs.

Of those that refuse wilfully to come to the Lords Supper.

But, as there are many which doe amisse in presenting themselues vnworthily to the Communion: so there are many which doe amisse on the contrary side, in that they will by no meanes come, nor present themselues to that holy banquet, for feare of communicating (as they say) vnworthily, and so consequently to be culpable of the body and blood of Iesus Christ. But let them that abstaine of set purpose from the Lords holy Table, know, that it is no lesse fault vpō an vnthank-

nthankfulneſſe and contempt, to abſtaine
om the holy and ſacred meanes which God
eſenteth to vs at the Supper, then to re-
ine it vnwoꝛthily: as we ſéeth at a patient
hich being very ſicke, maketh no account
f the receit and dyet which the Phyſitian
ath pꝛeſcribed, is no leſſe faulty then hée
hich abuſeth, oꝛ vſeth it not competently,
s the Phyſitian hath appoynted.

Therefoꝛe, let not this ſoꝛt of people flat-
er themſelues, as though by this meanes
hey could be excuſed both befoꝛe God and
men: ſéeing that it is a moſt certaine truth,
hat ſo hainous ingratitude is in no wiſe to
e admitted, oꝛ woꝛthy excuſe. Foꝛ, firſt of
all, ſuch men doe willingly contemne the
commandement of Ieſus Chriſt, which ſaith
to all his; Doe this, take ye, eate ye.

Secondly, they contemne the bleſſed re-
membꝛance of the death and Paſſion of the
Sonne of God, who commaundeth all the
faithfull to celebꝛate the Supper in remem-
bꝛance of him.

Thirdly, they contemne the pꝛice of their
redemption: that is to ſay, the pꝛecious body
and bloud of Ieſus Chriſt, which are giuen
and diſtributed to all faithfull Chꝛiſtians in
the Supper: accoꝛding as it is ſaid; This is
my bloud, which is ſhed for the remiſſion of
your

your sinnes. Finally, they despise the Chur and the vnity thereof, and willingly excom municate themselues from the Communio which the faithfull haue in the Supper, a wel with Iesus Christ, as one with anothe Wher for therefore how fondly these contem ners of the Lords holy Supper doe fall, an are vtterly inexcusable. And therefore let v take good hede that we follow them not, Mat. 12,7 Lu. 14.22 we will not be punished with them, whic for their Oxen, Farmes, Wines, and traf ficke of Merchandize, refused to come to th Marriage in the Gospell.

Contrariwise, of them which come vnwor thily to the holy Supper of the Lord, o ought not to be thereunto admitted.

These haue not faith, and sinne against the first Article.

ALL Atheists, that is, such as are with out God, misbeleeuers, ignorant of God and his word, all Heretikes and false pro phets, all Magicians, Idolaters and super stitious, which are partakers of the table of diuels: likewise all they which haue but an historicall faith, all the adherents and mini sters of the Romish Antichrist, and they that establish by any manner (whatsoeuer) his kingdome, or depend thereon: also all they which haue not yelded themselues to the

Church

Church of God, and haue not made profession of our Faith: Finally, all they that customably sweare, eyther by the name of God, or by their Faith, and apply it to vaine matters, and causes of no value; all those ought to abstaine from the Lords Table, forsomuch as they haue not a true trust in God: without the which wee cannot be members of Iesus Christ, nor consequently be apt and meet to receiue life of him, which is the onely head of the true faithfull.

are
of

These haue not Repentance.

ALL they which liue slaunderously, all impenitents, and vnthrifts, all contemners of God, of his word, and of his holy assemblies, all blasphemers and denyers of the Name of God, al despisers of correction and Ecclesiasticall Discipline; They also that haunt & frequent ordinarie euill companie, which walke in the counsell of the wicked, which stand in the way of sinners, which sit in the seat of the scornefull. To be short, they in whom appeareth no amendment of life, no regeneration, and they ỹ commit hainous & infamous vices, and such as are to bee punished by the Magistrate: all these, after that they are knowne to bee such, ought not to

These, sin against the secõd Article. Psal. 1.1.

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be admitted to the Supper: and if they preſent themſelues vnto it, they ought not to be receiued, leaſt that which is holy, bee giuen to Dogs and Swine, to the great diſhonour of God, and ſlaunder of his Church.

Mat. 7. 6.

Of them which ſinne againſt the third Article: which conſiſteth in giuing of thankes.

WIthout true Faith and Repentance wee cannot bée meete to ſet forth the praiſes of God: who will not be praiſed by the mouth of wicked. And therefore all Infidels, Ignorants, & impenitents, ſin alſo againſt this Article, & ought not to be receiued to the Lords Supper. Alſo, they that are mad, or fooles, either by nature, or ſome other accident. They alſo, which by reaſon y they be vnder age (as little children) cannot ſhew forth either the Lords death til he come nor are capable of the Supper of the Lord.

These are not thank full.

Finally, they which by fragility, vnkindneſſe, and contempt, in time of perſecution, did forſake Gods cauſe, & renounce the name of our Lord Jeſus Chriſt, ought not alſo to be admitted thither, vnleſſe that they doe firſt make open confeſſion of their fault, and bee reconciled to the Church of God.

Of

Of them which sinne against the fourth Article: which consisteth of loue towards our Neighbour.

THe disobedient to Father and Mother, to the Magistrate, and to all Superiors, the seditious Conspirators, Fighters Murtherers, and such as beare malice and hatred against their Neighbours, they that are carried away with the fire of reuengement, whoremongers, adulterers, incontinent buggerers, drunkards, and gluttons, deceiuers, théeues, and vsurers, backbiters, mockers, false witnesses, lyars, and common periured persons: and in summe, all they which make an Art of the breach of Loue towards their Neighbours contained in the second Table of the Law of God, ought not to bee receiued to the Supper. For, seeing that the Scripture pronounceth thus, that such sort of men as haue none acquaintance of God, art shut out of the kingdome of heauen, and shall not dwell in the Lords holy Mountaine: they ought of right to be shut out from the sacred signes, whereby the faithfull are ioyned to Iesus Christ, and made possessors of eternall life.

These are void of care.

Eph. 5. 5. Psal. 15.

Prayers for priuate houſes *and families.*

Morning Prayer.

O Moſt gracious God, and louing Father, wee hartily thanke thée for all thy louing kindneſſes ſo abundantly ſhewed towards vs, for our Election, Creation, Redemption, mercifull Vocation, Iuſtificatiõ, Sanctification, continuall Preſeruation, for that moſt aſſured and moſt comfortable hope which thou haſt giuen vs of our Glorification in the world to come. Wée praiſe thy glorious goodnes for ſo mercifully preſeruing vs this preſent night, and deliuering vs from all dangers both of body & ſoule: for that thou haſt granted vs ſo ſwéet & comfortable reſt, and haſt now preſently brought vs vnto this preſent day. And as thou haſt ſafely preſerued vs vnto this preſent houre from all the danger of this life: ſo wée beſéech thée to continue this thy fauour towards vs this day, and the whole courſe of our life. Suffer vs not, by the vaine allurements of this world

world, to be drawne away vnto sinne & wickedne. Assist vs with thy grace & holy spirit, that wée may not spend our time vainely, or idly; but that we may alwaies be diligently exercised in the duties of our calling, to the benefit of our brethren, and discharge of our own consciences. Grant that in all our consultations, words and works, we may euer haue thée present before our eyes, Amen.

Euening Prayer.

O Most gratious GOD, and louing Father, we heartily thanke thee for all thy louing kindnesses, so abundantly shewed towards vs: for our Election, Creation, Redemption, merciful Vocation, Iustification, Sanctification, continuall Preseruation, and for that same assured and most comfortable hope which thou hast giuen vs of our Glorification in the world to come. Wée do prayse thy gracious goodnesse, for so mercifullly preseruing of vs this present day, and deliuering vs from all perils and daungers both of Soule and Body, and giuing vs all thinges necessary for this present life, as health, food, Apparrell, and such like. This gracious goodnesse of thine, wée beseech thée O Lord, to continue towards vs for euer. And héere wée offer vp vnto thée, our Soules

and bodies, our liues, and all that we haue, in assurance that that cannot perish which is committed vnto thee. Take vs into thine hands, and keepe vs this night, that our bodies may sleepe, and our Soules may watch for the comming of thy Sonne Christ: that so both our bodies and Soules may bee the more apt, and the better able to serue thee in that state & calling, wherin thou hast thought good in thy great mercy to place vs.

Then, Morning and Euening, as followeth.

WE confesse & acknowledge, O most mercifull Lord, that we are most miserable and wretched sinners, aswell by the originall corruption of our nature, as by the course of our euill and naughty life: we haue and do daily transgresse and breake thy most holy lawes and commaundements, both in thought, word, and deede. By the meanes of this sin and corruption of ours, we doe continually deserue most iust condemnation & to bee for euer cast out of thy presence. Yet such is thy goodnes againe towards vs, that in mercy thou wouldst not suffer vs thus in our sins to perish: but hast sent thine owne deare Sonne Iesus Christ, to take vpon him what-

whatsoeuer is due; to reconcile, and make vs at one with thee againe. In him therefore, and through him, we come vnto thee, beséeching thée for his sake, that wee féeling the grieuousnesse of our sinnes, and groning vnder the burthen of them, may féele the release and ease of them, in that wee through thy holy spirit be assured, and steadfastly do beléeue that Christ hath borne the burden of them, euen for vs. Graunt O Lord that we being assured hereof in our consciences, may through thy holy spirit be renewed in the inner man, to hate, detest, and abhorre sin, and to study to liue according to thy blessed will, during our whole life.

We doe not onely pray for our selues, but also all the whole Church, especially, such as bee persecuted for thy word: graunt vnto them, that whether it bee by death or life, they may glorifie thy name to the worlds end. Bée mercifull to this Church of England, Scotland, and Ireland, wée beséech thée good Lord: preserue euery part and member of the same, especially thy seruant Iames our most gracious King. Grant him al such gifts as bée néedfull for so high a calling, to the aduancement of thy glory, and the benefit of this Common-wealth, to the establishing of the perfect gouernement of thy

Church, to the rooting out of Superstition, and to the gouerning of his subiects in peace and tranquility. Defend him, O Lord, from al Conspiracies, Treasons, Rebellions: and so worke in the hearts of his Subiects, that (knowing his authority doth come from thy heauenly Maiesty) they may with dutifull hearts obey him, in thée, and for thée. And héere (O Lord) we prostrate our selues, and yéeld vnto thy diuine Maiesty, from the very bottome of our hearts, all possible praise and thankes, for the wonderfull deliuerance of our most gracious King, the Quéene, the Prince, and all the Royall branches, with the Nobility, Clergy, and Commons of this Realme, assembled together in Parliament, by Popish treachery appointed as Shéepe to the slaughter: and that in most Barbarous and Sauage manner; no Age yéelding example of the like cruelty. Giue vs grace, good God, neuer to forget this thy great mercy towardes vs. Preserue the Counsell and Magistrates of this Realme: that being enlightned by his Holy Spirit, they may defend thy Truth, suppresse wickednesse, and maintaine Equity. Behold all thy Pastors, blesse their labors, increase the number of them, place ouer euery Church a painefull Watchman, remoue all idle

Lub-

Lubbers, and confound the power of Antichrist, & turne the hearts of the people, that they may be obedient vnto thy truth. Bleſſe the two Vniuerſities, Oxford & Cambridge, and all the Students of the ſame, with all Schooles of learning. Behold all thoſe that be afflicted with any kind of Croſſe, that they may profit by thy correction in newneſſe of life, through Jeſus Chriſt our Lord. In whoſe name, for theſe mercies, and whatſoeuer elſe thou knoweſt to be needfull for vs, and for thy whole Church, we pray vnto thée, as he himſelfe hath taught vs in his holy word, ſaying: O our Father, &c.

The Lord make his face to ſhine vpon vs, and be mercifull vnto vs: the Lord turn his fauourable countenance vnto vs, and grant vs his peace. The grace of our Lord Jeſus Chriſt, and the loue of God the Father, & the moſt comfortable fellowſhip of the holy Spirit, be with vs, preſerue, and kéepe vs, this day (or this night) and euermore, Amen.

Another godly Prayer to be ſaid at all times.

O Eternall & euerlaſting God, which haſt made thy dwelling aboue the heauens, and by the Scepter of thy might, doſt rule al the

the powers of the world, all which should sound to thy praise, & redound to the honor of thy glorious name: we most vile wretches, whome thou hast made of ỹ dust of the earth, throw downe our selues heere before thy Maiestie, vnworthy to bee made thy footstoole, submitting our selues vnto thee; & acknowledging our sins, we appeale to thee for mercy. We confesse (O Lord) that our wickednes is great, our misdeedes many, & our sins innumerable: and thou art iust, thy iudgements are ouer al the world, and the punishments due for our sins are intollerable. Forgiue them, O Lord, forgiue them: mollifie our heard hearts, & giue vs light spirits, that we may see our sinne, and learne to tremble before thy Maiestie, and feare to offend any longer. Oh, be thou fauourable vnto vs, for else we are lost for euer. If thou be angry what may make vs merrie? If thou bee offended, how may we be pleased? If we haue lost thy fauor, what friendship can helpe vs? If thou withdraw thy face from vs, what good shall our riches doe? If thou be not on our side, what shall we doe with the helpe of man? If we be whole in body, and sicke in soule, rich in substance, & poore in godlinesse, haue the world at will, and know not how to vse it; If wee haue such libertie to do

what

hat we would, and yet so sinfull to doe no-
ing as we should: Oh the sin of so corrupt
arts, what misery will it bring vs? What
oe will it worke vs? How many plagues
e there ordained for so great sinnes? And
hat a continuall paine will our vngodly
easure purchase for vs? O Lord, if thou let
s liue heere a while in wealth and ease, to
end we shall liue for euer heereafter in
isery and woe; alas that euer wee were
orne, to see such woefull dayes! O far bee
at from vs (O Lord) and continue thy
ercy towards vs for euer.

We confesse that our sins haue well de-
ued thy wrath, & our wickednesse is great
ough to prouoke thy anger: and we know
at thy mercies already shewed vnto vs,
aue bin more then our deseruings: we haue
waies felt thy fatherly affection towards
s, when wee haue shewed our selues vnna-
urall children, & rewarded thee euil for good.
Oh Lord forgiue it vs, forgiue our vngodly
ehauiour, and lay not our sinnes to our
harge: but good Father, continue thy mer-
y towards vs still. Looke fauourably vpon
his Realme, blesse vs with thy goodnesse,
nd defend vs from Satan and all his min-
ers, ouerthrow their diuelish deuises, and
eeway their vngodly policies: preserue our

King,

King, whome thou hast placed ouer vs, l
him rule faithfully in thy feare: make h
dayes happy, and send him a long life, if
bee thy good pleasure: and when this h
Princely state heere on earth shal cease, gi
him an heauenly Kingdome, where hee m
raigne with thee for euer.

Blesse our most Noble & illustrious Prin
Charles, and the rest of the Kings most ro
all issue. Blesse also, we beseech thee, t
Lords of his Maiesties most honourab
priuy Counsell, make them wise in thy fea
to giue such Councell as may tend to t
glory: let his Nobles know that their h
nours consist in thy worship: Teach Mag
strates to humble themselues, and seeke t
aduancement of thy glory: let them kno
that they are not placed in office by thee,
gouern as they list, or do that which seeme
good in their owne eyes; but to suppre
sin, and support vertue. Let them draw the
swords to cut downe vice, and imbrace go
lines, as that which is onely their worship
teach the Ministry to teach the truth vn
their flocks, and seeke the safety of thy pe
ple, and not their owne priuate gaine: l
them not be such as can teach others, & n
themselues; that can sheare the Sheepe, a
not feede the flocke. Let not the desire of

y lucre make them careleſſe to doe their
iety: but let the remembrance of thee
which will call them to an account) cauſe
em to haue a care of their charge. Teach
aſters of houſholds, Miſtreſſes & Dames,
hildren & Seruants to ſerue thée, and lead
eir liues in thy feare O Lord learne them
know, that to dwell vnder thy defence, is
nely to be happy; and not to obey thée, is to
accurſed, and to heape vp to themſelues
rath againſt the day of wrath, when euery
an ſhall bee rewarded according to his
orks. Let the power of thy Maieſty (which
anſt with a word ſhake all the powers in
eauen & earth) ſtrike ſo déep into our harts,
at we may ſet more by thy fauour, then al
e faire countenances of the world, which
e but vanity. Let not any thing be our de-
ight, but that which may pleaſe thée: and let
othing make vs ſorry, but that which doth
ffend thy Maieſty. Alſo wée beſéech thée to
oke vpon thy whole Church (wherſoeuer)
with fauour behold it: comfort the afflicted
embers thereof; deliuer them with ſpéed,
giue them patience to tarry thy leaſure.
et them not faint in that good courſe they
aue begun, that ſuffer for thy truth: but bée
ou their helpe in trouble, and lay no more
on them then they are able to beare. And

al-

although wee at this time, héere at hom
haue not so great cause to complaine, as m
ny of our Brethren in other Countreys, b
cause thou (O Lord) hast dealt more fau
rably with vs then with them: yet let vs n
be proud of our estate; but giue vs hearts
humility, to prostrate our selues before t
Maiesty: for we know that our deseruin
are not such, nor thy hand is not so shortne
but that thou canst strike vs aswell as the
Let not so great wickednesse lodge in o
breasts, that our prosperity should make
forget thée. Although we sléepe now in se
rity, and thinke our selues out of danger, y
thou canst quickly set the Nations about v
vpon our eares, and giue vs ouer to a wor
mischiefe, euen amongst our selues: th
canst soone make a whole man a sicke body
a liuing body a dead corps, & al our pleasur
may soone be gone: the aduersity of one hou
may make vs to forget all. Our sinnes ha
truely deserued these, and greater Plague
but that thy mercy towardes vs hath bée
great: which we beseech thee for euer to co
tinue. Forgiue vs our sinnes and pardon
for thy Sonne Christs sake: quicken vs
thou art wont to doe thy chosen: giue vs
taste of the ioyes of thy Kingdome; that w
may know it is better to bee a doore-kéep

n the house, then to dwell in the tents of the wicked & vngodly. Let not the vain delights of this corrupt world leade vs vnto vanitie: nor let the alterations of this changeable time, turne our harts from thée: but teach vs to learne, that thou art alwayes one and the same, & doest neuer forget those that put their trust in thée. We know ỹ thy fatherly care ouer thy children is great; that they shall not lose a hair of their head, but thou wilt know how they part from it. O learne vs, for so great loue, to loue thée againe, and feare to offend so deare a Father: keepe farre from vs the breach of thy lawes, couetous minds, lying lipes, swearing tongues, malicious hearts, vnchast & vngodly behauiour, which doth offend thee, and prouoke thy anger against vs: & beat downe our stout stomacks, that we may stand in awe, and feare thy displeasure, that the plagues due for our sinnes may be turned away from vs. O Lord make vs wise in time; plant in our hearts a loue to thy iudgements, & alwayes to haue in mind that thou which madest the eye must needes sée, which madest the eare must needs heare, and thou which searchest the hearts and reines, must needs find out our wickednes. And because of our selues wee are not able to doe any thing that is good, but prone and apt

apt to all kind of sinne and wickednesse, we beseech thée to assist vs with the ayd and help of thy holy Spirit: that we may through the same do those things which of our selues we are not able, that it may be to thy glory, and for the health of our owne Soules. Oh! let these our prayers pierce the heauens, and enter into thine eares; and giue vs these, and all other things necessary for vs, from this time to the end of our liues, and after death a life to liue for euer, for thy deare Sonnes sake: In whose name wé beg it of thée in that Prayer, which hée himselfe hath taught vs, saying: Our Father, &c.

FINIS.